

April 3, '75



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Yonsei Univ. Gov't Warns Seminary Won't Accept For Continued Unrest Gov't Request

Yonsei University told the Education Ministry yesterday that it could not accept a ministry request to fire university president Park Tae-sun because of the university's decision to readmit convicted students and professors, university sources said.

The sources said the university's refusal was sent to the ministry by mail but ministry officials said they had not received it as of yesterday, the deadline for the university to answer to the ministry's dismissal request.

According to the sources, the university proposed the ministry make a joint effort to further work out a satisfactory settlement of the confrontation between them.

Accordingly, the Education Ministry will withdraw its endorsement of the appointment of the university president today as planned, ministry officials said.

However, the officials implied that there would be no withdrawal of the board chairman's appointment.

Meanwhile, the ministry launched an inspection of academic affairs at Yonsei yesterday afternoon in preparation for follow-up measures against the university's refusal to fire Park.

The ministry's inspection started as there was no official response to the ministry's dismissal request by noon yesterday, according to ministry officials.

KoreaU. Students Issue Statement

Student representatives at Korea University issued a statement yesterday spelling out that university students would carry out study and social engagement simultaneously.

The statement in the names of all 8,000 students at the school made it clear that the student movement would be waged systematically based on non-violence and order. The statement came five days after students violently clashed with riot police during a demonstration.

The students will resort to violent means for their cause if there are no sincere reactions from the authorities concerned, the statement added.

Meanwhile, Kyongbuk National University in Taegu sent a group of 200 students to farm village under the pretext of rural village enlightenment.

The Education Ministry has warned Hankuk Theological Seminary of class suspension for continued student demonstrations at the school, ministry sources said yesterday.

The sources said the ministry would order the school to suspend classes according to the enforcement decree of the Education Law if there was further campus unrest.

"Continued campus unrest without holding normal classes only proves that the school has no management capability," said a ranking ministry official.

The ministry's warning was made because the seminary students "continuously destroyed campus order through illegal demonstrations despite an earlier instruction to maintain campus peace" given after a demonstration on March 26, according to the sources.

In the instruction, the ministry asked the seminary to control student demonstrations in strict observance of school regulations because they might damage the study atmosphere at other universities.

However, the theological students, totally boycotting classes, staged demonstrations and rallies again on Tuesday, demanding an end to the current Yushin Constitution, among other things.

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Korea Herald
Sept. 2, '75 **One-Time Hooligan**

Film to Depict Life Of Cheju Christian

Once a notorious backstreet hooligan, blackmailing and cheating the early-arriving blue-eyed missionaries in Pyongyang, Lee Ki-pung eventually found a new life in Christianity. The religious belief did not merely bring a new life to the misbehaving descendant of a royal prince of the Yi Dynasty, but remarkably contributed in spreading Christianity among the citizens of the still firmly closed hermit kingdom of Korea.

Lee also greatly encouraged Koreans under colonial rule by the Japanese later. Despite bloody persecution, he bravely opposed the colonialists policy to force Koreans to worship their national god. His missionary activities were in a sense a nationalistic movement against the ruling foreign power.

The life of the first Presbyterian minister of Korea, marked with dramatic ups and downs, is now being cinematized as an event to celebrate the forthcoming 70th anniversary of Lee's landing on Cheju-do for his lifelong religious and educational commission for residents of the then secluded, poor island.

Director Lim Won-shik holds the megaphone for the 16-millimeter film for evangelical purpose, shooting lots of scenes at the picturesque seaside and in villages of the lofty Mt. Halla on the island off the south coast of the Korean peninsula.

The film is mainly a religious collaboration of Lee's descendants, who are also faithful Christian believers. The original story was written by his daughter, Mrs. Lee Sa-rye, and was adapted into a scenario by his grandson. The late minister's son-in-law, who is the husband of the script-writer, composed the music of strong religious connotation. Mrs. Lee's second son acts the role of the minister.

The life story of the early Christian minister was first known to the public 10 years ago, as his daughter Mrs. Lee Sa-rye won a competition of nonfiction writers organized by the Shin Dong-A, a monthly magazine published in Seoul.

Entitled "A Martyr Story" (Sungyo-jo), the documentary story drew quick attention among religious circles as well as many general public. The story vividly depicted the Japanese colonialist's brutal oppression of the Korean church. The life story of a hoodlum-turned-priest was also of immense human interest.

Lee was born in 1865 in Pyongyang, and graduated from Pyongyang Theological Seminary in 1907. It was largely due to the tenacious persuasion by Samuel Moffet Sr., one of the earliest American missionaries to arrive in Korea who later established Sungjon University, that Lee abandoned his backstreet life and turned Christian.

In 1908 Lee established the first church on Cheju-do,

which was named Sobu Church. He later founded eight more churches on the island, in addition to Yonghung School and Cheju Kindergarten.

The church minister died in 1943 after being tortured by the Japanese for opposing their policy to brainwash the Korean people by forcing them to practice daily service for their own national god.

"I can never forget the day my old father was dragged to prison like a dog by the Japanese police," Mrs. Lee Sa-rye wrote in a travelogue on her two-month tour to Japanese churches last year. The trip was organized by the Japanese Christian circles on the occasion of the publication of the Japanese version of "Sungyo-bo" there.

At churches around Tokyo and Kobe, Mrs. Lee told Japanese congregations about the harsh repressive measures the Japanese colonial government imposed on the Korean church, especially in the last years of its 36-year rule of the peninsula.

The budget for the production of the religious documentary film is some 12 million won, which includes six million donated by various Christian organizations and individual believers across the country, and four million Japanese yen contributed by the Japan Mission Film Co.

It is expected to be premiered at the Campus Crusade of Korea headquarters at Chong-dong, Seoul, around Sept. 20. And then the film will be shown at churches and institutions for juvenile delinquents over the country. The religious film is also to be distributed to Christian circles in Japan, the United States, Canada, Norway, Sweden, and Africa through the Japan Mission Film Co.



Lee Ki-pung, founder of the first church on Cheju-do Island, is seen with his wife and son in this picture taken shortly before he arrived on the island in 1907.



Members of a family render deep bows on lunar New Year's Day. A considerable number.

Time-Honored

Ancestral

By Pak Yong-pil

Traditionally, genealogical table in Korea had been kept exclusively by "yangban" (the nobility) class and royalties. But recently, this practice has become more widespread among the general public.

Most people know the origin of their lineage and remember the names and deeds of some successful ancestors recorded in their family history. This time-honored tradition influenced the society of the Yi Dynasty and contemporary scene.

Speaking at a seminar recently sponsored by the Korea Genealogical Society, Kang Chu-jin, president-publisher of the weekly Toksuh Shinmoon, explained that the major goal of the system is to maintain solidarity and integrity between individual, family and

government society.

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1975

The Declaration of the Women's Church
in
the Kingdom of Denmark

The Church of Denmark is based on the Bible and the teaching of Jesus Christ. It is a church of peace and love, and it is a church of justice and righteousness. It is a church that is open to all people, and it is a church that is committed to the well-being of the world.

We, the members of the Church of Denmark, declare our faith in God and in the teachings of Jesus Christ. We declare our commitment to the principles of peace, love, and justice, and we declare our commitment to the well-being of the world.

We declare our commitment to the principles of peace, love, and justice, and we declare our commitment to the well-being of the world. We declare our commitment to the principles of peace, love, and justice, and we declare our commitment to the well-being of the world.

In the name of the Father, the Son, and the Holy Spirit, we declare our faith in God and in the teachings of Jesus Christ. We declare our commitment to the principles of peace, love, and justice, and we declare our commitment to the well-being of the world.

When we were young, we were taught that the world was a place of peace and love. We were taught that the world was a place of justice and righteousness. We were taught that the world was a place where all people were equal, and where all people were committed to the well-being of the world.

But now, we see that the world is a place of war and violence. We see that the world is a place of injustice and oppression. We see that the world is a place where all people are not equal, and where all people are not committed to the well-being of the world.

1. We have 19 European Ladies' societies in the metropolitan area. These societies are well and truly the backbone of the Church in this country, and we must do our utmost to support them in their work. We must do our utmost to bring to them the love and sympathy of the world and the Church.

2. We must do our utmost to support the work of the Church in the metropolitan area. We must do our utmost to support the work of the Church in the metropolitan area.

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9. We must do our utmost to support the work of the Church in the metropolitan area. We must do our utmost to support the work of the Church in the metropolitan area.

We ask the Council of the World to continue to pray for Africa and the African people.

July 1975

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S. H. Moffett

Letter 75-4

April 10, 1975

PROPERTY & POLICY

Dear Friends in the U. P. Mission Family:

When Dr. L. Newton Thurber and Dr. C. William Metcalf were here in March we had conversations on property (March 19) and policy (March 20) with responsible leaders of the CCCC and Presbyterian Church of Korea. I want now to provide you with key information on each subject. I expect to discuss this with you further in meetings of missionaries in Seoul on April 14, in Taegu on April 16, and with the Sibleys and John Underwoods shortly.

1. Property. The following agreement was reached. We consider it a real breakthrough, an answer to prayer and hard work. It can probably be put into effect by the end of June since both CCCC and Board of the Program Agency meet that month and we need their "approval".

2. Policy - is in a memorandum. It represents notes I wrote throughout the day. Asterisks (*) indicate what seemed like more important items.

Two key appendices are added to round out fuller understanding of the Program Agency's developing directions in worldwide mission policies.

God bless you one and all,

Stanton

Stanton R. Wilson, D.D.
Representative in Korea
United Presbyterian Church USA

SRW:mas
Attach.

AGREEMENT AT PROPERTY CONFERENCE, SEOUL, KOREA
BETWEEN THE PRESBYTERIAN CHURCH OF KOREA AND THE UNITED PRESBYTERIAN
CHURCH IN THE U.S.A.

1. The \$358,000 will be returned.
2. \$100,000 will be given to the Seminary and \$50,000 to the Christian News.
3. The remaining property will be made endowment fund(s) and the following is agreed:
 - a. Of the United Presbyterian mission property in Korea, the property that can be used (is not needed for missionary maintenance) shall be made into endowment fund(s).
 - b. The funds shall be turned over only to Juridical Persons under the General Assembly, through the decision of the OCCC and the approval of the Program Agency of the UPCUSA provided: That up to 30% may be used for interdenominational work.
 - c. Funds transferred to Juridical Persons shall not be used except for the designated objectives.
 - d. The income from the funds held by the General Assembly shall be used in the priority determined by the OCCC.

The above agreement shall be put into effect when approved by the OCCC and the United Presbyterian Church U.S.A.

19 March 1975

We sign in pledge of presenting the above agreement to our responsible agencies.

For OCCC: _____
Rev. Kim Yun Sik

For UPCUSA: _____
Dr. William Metcalf

Mr. Cho Say Hwan

Rev. Newton Thurber

Participants at Property Conference, 3/19/75

OCCC's Committee for Property Conference

The Rev. Dr. Yu, Fo Choon, Chairman
The Rev. Kim, Yoon-Shik, Korean Language Secretary
The Rev. Dr. Kim, Hyung-Tai
Dr. Kim, In-Han
Mr. Cho, Say Hwan, Treasurer
Mr. Chai, Young Ne
Dr. Horace G. Underwood
Dr. E. Otto DeCamp
Dr. Stanton R. Wilson

The Presbyterian Church of Korea

The Rev. Han, Wan Suk, Vice Moderator

The Presbyterian Church U.S.

Dr. John Talmage, Field Secretary in Korea

The Australian Presbyterian Church

The Rev. Desmond J. Neil, Field Secretary in Korea

The United Presbyterian Church U.S.A.

Dr. C. William Metcalf, Board of the Program Agency
Dr. L. Newton Thurber, Staff of the Program Agency

Interpreters

Dr. George C. Worth for Dr. Thurber
Mr. Wochun Shim for Dr. Metcalf

MEMORANDUM ON POLICY DISCUSSIONS

Between the Presbyterian Church of Korea
and United Presbyterian Church in the U.S.A.
Seoul, March 20, 1975

This memorandum has been prepared by The Rev. Yoon-Sik Kim, General Secretary, Presbyterian Church of Korea, and Dr. Stanton R. Wilson, Representative in Korea, United Presbyterian Church U.S.A. This memorandum is unofficial but does represent an endeavor to write down key items discussed as requested by the group who attended. No actions, per se, were taken. Representatives of the Presbyterian Church U.S. and Australian Presbyterian Church were also present. (See roster at end of memorandum).

Dr. Metcalf - In the next 5 years, the Program Agency is emphasizing the development of policy in mission and theology of mission.

Dr. Thurber - I would hope we can do two things today. (1) Map out where we have come to in "Mutuality in Mission". (2) Discuss today our voyage together on into the future.

"Mutuality in Mission" is a 2-way concept. We have prepared for you today copies of a work document called "Policies Guiding United Presbyterian Church Participation in Mission Overseas." (See Appendix 1) This is a basic document as people like Dr. Metcalf (from the Board of the Program Agency, UPC) and I (from the Staff) come to have policy discussions here and through East Asia. Four other teams of two each are holding discussions in other areas of the world.

After these overseas discussions are completed, then the Program Agency will refine what its guidelines should be in Mission overseas. So your insight and sharing is very important to us.

We have in English and Korea the four basic questions we would like to discuss with you based on a letter I wrote to your General Secretary. Also we are aware we work in Korea through a Mutual Agreement of four denominations.

Major Discussion was held on 4 questions asked of Dr. Thurber in a letter to Rev. Yoon-Sik Kim dated 2/13/75. (See Appendix 2).

1. Question 1: "What is the situation of United Presbyterian mission concerns within the United States and what are the priority needs which can be met from resources of the visited Christian community?"

a. Dr. Thurber. Let me illustrate specifically. One Presbytery Executive in the USA is trying to double church membership in 5 years and has asked if a Korean could help because the UPC/USA Church has heard so much of effective evangelism in Korea.

Synod of the Covenant (Kentucky, Ohio, Michigan) has 5 overseas people working in the Synod for 3 months. The Rev. Dal Jin Park of Korea is one of the 5.

The many Korean Churches in the USA need to be strongly related into the life and witness of the Christians throughout the USA. Yet up to now how this is to be done is not clear at all. And we need your help.

March 20, 1975

b. Dr. Yu, Ho-Choon, former Moderator and Chairman of CCCC. The Presbyterian Church of Korea, non-ecumenical group ("Hapdong") have formed a presbytery in the Los Angeles area.

* c. It was proposed that representatives of the PC/US, UPC/USA, PC/K, and Korean Churches in the U.S.A. hold a consultation before the time of the General Assembly PC/K, 5/75. Dr. Thurber asserted the urgency of this problem. Mr. Philip Park of the Program Agency holds the responsibility to work with Asian groups Stateside. He plans a major consultation reference Korean Churches in the U.S.A. sometime in May or June 1975. One other item to remember is that within the UPC/USA are several Koreans who are pastors and of these many came from PC/ROK.

2. Question 2. "What is the situation in mission of the partner church and what are the priorities of the church and in which of these is it desirable to have the UPC participate and in what form may UPC resources best be shared in programs based on those priorities?"

a. Dr. Rhee, Jong-Sung (President of Presbyterian Theological Seminary). The Church of tomorrow is right on top of us. U.P. participation is in these areas:

- (1) Leadership Development
- (2) Missionary work
- (3) Social participation.

b. Dr. Yu, Ho-Choon then commented on Dr. Rhee's (1), (2), and (3)

- (1) We are undercutting leadership by irresponsible Koreans going abroad.
- (2) The PC/K has personnel resources of Koreans willing to go overseas as missionaries. We have people to send, but not enough money. We need to explore "Ecumenical Sharing of People" for assistance.
- (3) Social participation and evangelism are very close. With our plan to start 300 new churches in 1975, it seems that the Program Agency's Unit on Evangelism could relate to this. The Church also must understand its role in democracy.

c. Rev. Kim, Yoon-Sik, General Secretary, PC/K. With 10 years left until the PC/K's Centennial (1984), we need to implement the plans at the end of the Mutual Agreement. These are:

- "a. The Strengthening of Theological Education
 - (1) The endowment of the Presbyterian Theological Seminary
 - (2) The continuing education of ministers (short-term)
- "b. Advanced Leadership Training (overseas scholarship)
 - (1) Theologians
 - (2) Leaders for each area of the church's work
- "c. Strengthening of Urban Mission
 - (1) Mission in slum settlements
 - (2) Industrial Mission

March 20, 1975

- "d. Strengthening of international mission and relations
 - (1) In Australia and the United States of America
 - (2) In North Korea
 - (3) In Asian countries
- "e. Strengthening of Laymen's Training
 - (1) Strengthening of the programs in the institutes
 - (2) Training in faith and expertise for laymen who are regularly employed
 - (3) Education in stewardship
- "f. Strengthening of specialized evangelism within the country
 - (1) Student evangelism
 - (2) Evangelism of servicemen"

Also we need to work together in the goal of the PC/K to establish 300 new churches to bring the numbers up to 3,000.

* Human rights were not mentioned in the Mutual Agreement. They were not a priority then. But now they are of highest priority. We need mutual exchange of ideas.

d. Rev. Ahn, Kwang Kook, former Moderator and Editor of "Christien News" a weekly PC/K newspaper. Because of earliest policy in Korea that a local group of Christians were expected to build their own church, we are failing in the new suburbs. Baptists are going in with missionary money and establishing the 1st Church. The point is we must go in early and buy land.

e. Sung, Kap Shik, Secretary Board of Christian Education. The Korean Catholic Church has excellent lay retreat centers all over Korea. We need such retreat centers also.

f. L. N. Thurber - We are listening and we expect that through the OCCC, when you want to do such things you will let us know what you'd like us to participate in. New methods call for new relationships.

g. Dr. Lee, Changno, Principal of Taikwang High School. We can't overlook today the huge financial problems of Soongui Girls' School with 6,000 students. (Dr. Thurber mentioned that the UPC has huge educational problems on several schools established for minority groups in the U.S.A.)

3. Question 3. "What new patterns of relationships are desired as part of joint decision-making regarding the deployment of personnel, whether coming from the sister churches to serve within the UPC or going as a UPC representative to serve within the sister church?"

a. L. N. Thurber. "Ecumenical Sharing of Personnel." the W.C.C. plan, has been mentioned by Yu, Ho-Choon, and Sung, Kap-Shik. From Africa has come dissatisfaction with missionary logistics and of present mission groups working there. Some Africans want the missionaries to go home.

On "Patterns of Appointments", do you want changes and how? We hear lots of ideas. In some nations they say, send us missionaries and UPC you pay it all. In still other nations they say, send us missionaries and we'll provide something or everything.

March 20, 1975

* b. Yu, Ho-Choon. There are good and bad points in "Ecumenical Sharing of Personnel". People without funds have no effect. Funds without personnel cause other problems. Personnel and funds go together. (Wilson note - This was a policy in earlier Mutual Agreements, strongly upheld by Dr. Francis Kinsler.) When you send personnel, send some working funds concurrently.

The receiving church must have some responsibility. We must not follow the Korean proverb, "give us corn that is shucked", which means give all the way.

When several countries are involved in "ecumenical sharing of personnel" there tends to be no supervision and no evaluation.

At Geneva (WCCC Hdqtrs) I said that if WCC in "ecumenical sharing of personnel" is just a mere broker, this is not a very good approach. Therefore new plans must be carefully worked out. And the question must be asked: "Will it get results?"

Specifically on new patterns in Korea, UPC should send missionaries with a work budget. Korea can provide housing. Many patterns are possible.

c. Stan Wilson told how Betty Urquhart at Soongjun University (Seoul campus) for years has had her housing provided by the School.

d. Cho, Say Hwan, Principal Woman's Junior College and High School, Chonju. When you appoint a missionary, you can't prophesy it will work out well. But OCCC can make its yearly appraisal. Let's admit it is hard to say "no" for it takes 4 years to learn the Korean language. The Appointment System is good because it gives appraisals. This is needed also for Koreans who go Stateside.

We don't need general missionaries. We need ones who have a specialty like in education, industrial work, etc. This is necessary to be respected in Korea.

e. Kwak, Jaeki, Secretary Rural Church Board. I agree with Mr. Cho. I would also make a comment about Korean missionaries in Indonesia and Ethiopia. Their problems have been huge. Because UPC works in both areas we need to continue to coordinate our plans on missionaries there together.

f. Stan Wilson. When the Rev. Lee, Kwun Chan was Secretary of Foreign Missions, PC, he faced a great dilemma. Korea was sending out missionaries to several countries and yet he never was able financially even to visit these overseas fields until some 10 years after missionaries has been sent. What a contrast when Dr. Thurber can visit East Asia at least once annually and other Program Agency Staff and Board members make visits, too.

* g. Newt Thurber. I like the definition of "missionary" used by the Japanese Church. "A person sent by two churches into the world." If you take this concept, how does it work in Korea?

March 20, 1975

h. Ahn, Kwang Kook. Frankly speaking there's a big difference between 90 years ago when Dr. H. G. Underwood's grandfather arrived, and 1975. Especially since 1945 many Koreans have gone abroad for further training and on returning have taken over many jobs formerly held by missionaries. We need good liaison and specialists. Also we don't get the type of missionaries we ask for. Mission funds have diminished so now UPC sends specialists for short terms.

i. Sung, Kap-Shik. Briefly the present OCCC system is excellent with personnel and budget support by the three overseas churches and budget decisions within the OCCC. Note that OCCC is now setup for project orientation.

New mission policy may require a new organization to handle things, perhaps an organization beyond the OCCC. We have passed the day of a missionary arriving with his own work funds.

I wonder if every two years there shouldn't be policy discussions by our Churches. For example, I was just at a conference in Bangkok, and at such ecumenical gatherings it would also be an ideal time for such policy discussions.

* j. Newt Thurber. UPC's missionary force in the past decade has dropped from 1200 to 500. Ten years ago there were 60 - 70 missionaries in Korea; now about 30. Costs have gone up so much, yet the budget is about the same. In 1975 UPC Budget Planning it was decided the number of missionaries must go up because of the many requests for missionaries from abroad. To do this overseas we cut USA missionary force 30%, USA Staff 30%, etc. and this increased missionary budget abroad by 10%. This was a unilateral decision. Missionary numbers will go up by 34.

In Korea the OCCC budget from UPC was cut \$11,000 from 1974, yet there is the possibility that the UPC missionary number could go up. As we look to 1976, what should we do?

If we send new missionaries do you want specialists like Mr. Ahn Kwang-Kook emphasized. The urgency on any special kinds of missionaries must be based on PC/K priorities. Do you want short or long-range appointments?

k. Ahn, Kwang-Kook. If they are to use English, short term is OK. If they are to learn Korean, they must be appointed for longer terms.

* l. Dr. William Metcalf, Board of Program Agency. We expect the OCCC to be responsible on making missionary requests with sufficient details so we know the real need and requirements. We really need this in the next two months because June '75 is a deadline for requests this year. You seem well-structured in Korea to be able to do this.

* m. Yu, Ho Choon. In April 1975 we can call the officers of OCCC together to discuss this along with decisions yesterday on property.

March 20, 1975

4. Question 4. "What new patterns of communication and relationships are desired to develop dialogue and interaction between the congregation and middle judicatories or caucus groups of the UPC and the sister Churches? What guideline are desired and what role should be played by the national Church?"

a. Yu, Ho-Choon. There's a long distance in the UPC between the local Church and top agencies. A sister-to-sister relationship with the Synod of Trinity would be good. We started something like this in a way after their large group visited here. How about local church relationships?

* b. Ahn, Kwang-Kook. These new relationships are great for leadership and friendly relations. But for financial relations, these new relations are no good.

* c. Yu, Ho-Choon. My local church has sister-to-sister relations with a Japanese and Taiwanese Church. For example, from the Japanese congregation, delegates come here and do planned home visits together with our congregation. They live in our homes, etc. It is a wonderful relationship.

d. Stan Wilson. We've had a weekly "lifeline" for 20 years with a local congregation in Basking Ridge, N.J. Each week a different family or person in Basking Ridge writes us about their lives and work of the Church and prays for us that week. We remember them in prayer and answer their letter. To maintain integrity, this wonderful lifeline is for two things only - prayer and friendship. It is never related to fund raising or giving.

* e. Cho, Say-Hwan. We need these natural relationships from one country to another. Often it should be done by occupation or profession - factory workers, teachers, etc. Occupational learning is involved.

f. Kim, Kwang-Joon, a local pastor. At my church we've had two Japanese pastors come and do pastoral work.

g. Sung, Esp-Shik. If we try things at the Presbytery level, I think there would be a problem on communication. As to caucus groups, we'd like this reference men, women, and young people. Please remember that in Korea the term "Young People" covers the ages 18-35.

h. Kim, Kwang-Hoon. I'm chairman of ICYE (International Christian Youth Exchange). Is there a similar program in USA?

i. Newt Thurber. Yes. I have another question. Why should Pennsylvania (Synod of Trinity) have a monopoly on Korea? This question is raised by UPC people outside of that Synod. And Pennsylvania is asking another question: "Why shouldn't we know about Africa, etc.? Why can't we have a rotation plan say of a three year emphasis per nation?"

March 20, 1975

j. Stan Wilson. I prefer that UPC relationship be with larger geographical areas than just one nation. For example, here in Northeast Asia, to know only the Korean Church scene, most important as I think this is, is not enough. What happens in this whole area and how we inter-relate is very important in Church understanding of what God is doing in this crucial area of Asia.

IN CLOSING, the group of about 20 participants asked PC/K's General Secretary, the Rev. Kim, Yoon-Sik, and the UPC's Representative in Korea, Dr. Stanton R. Wilson to prepare a running memorandum based on notes Dr. Wilson had taken throughout the day.

* The Rev. Ahn, Kwang-Kook, the Chairman, expressed thanks for the day together. He stressed we live in a complex time which calls for us to work together in order that our Churches may be drawn closer together in the service of Christ, His Church, and the world.

* Dr. Thurber expressed thanks in behalf of the UPC and asked for prayers in behalf of the UPC. We are strengthened by each other and by our sharing of concerns today.

UPC people are more concerned about the Korean Church these last months than ever before. Be assured of our prayers in your great concerns to establish 300 more churches and for human rights.

Dr. E. Otto DeCamp closed the day with prayer.

Participants

Presbyterian Church of Korea

The Rev. Dr. Lee, Sang-Kun, Moderator (Unable to attend)

The Rev. Kim, Yoon-Sik, General Secretary

The Rev. Han, Wan Suk, Vice Moderator

The Rev. Im, In Sik, Recording Secretary

Elder Lee, Kyu Suk, an Officer of the General Assembly

The Rev. Kim, Kwang Hoon

Dr. Lee, Chang-No, Treasurer

Mr. Cho, Say Hwan, Assistant Treasurer

The Rev. Ahn, Kwang-Kook, Editor of Christian News.

Acting Chairman for the Day.

The Rev. Dr. Rhee, Jong-Sung, President, Presbyterian Theological Seminary

The Rev. Dr. Kim, Hyung-Tai, Acting General Secretary, Board of Evangelism
and Mission.

The Rev. Sung, Kap-Shik, General Secretary, Board of Christian Education

The Rev. Kwak, Jaeki, General Secretary, Board of Rural Church

March 20, 1975

Participants (continued)

United Presbyterian Church U.S.A.

Dr. C. William Metcalf, Board of Program Agency
Dr. L. Newton Thurber, Staff of Program Agency
Rev. W. Pansom Rice, missionary in Student Evangelism and Literature
Dr. Horace G. Underwood, Professor at Yonsei University
Dr. E. Otto DeCamp, Acting President Christian Broadcasting System
Dr. Stanton R. Wilson, Representative in Korea

Presbyterian Church U.S.

Dr. John Talmage, Field Secretary in Korea

Interpreters

For Dr. Thurber, Dr. H. G. Underwood
For Dr. Metcalf, Mr. Shim, Wochun

March 20, 1975

APPENDIX I

741-530 Policies Guiding United Presbyterian Church Participation in Mission Overseas: Upon the recommendation of the Mission Program Services Unit with the concurrence of the Office of the General Director, the Board of the Program Agency VOTED to receive the following statement of "Policies Guiding United Presbyterian Church Participation in Mission Overseas" and to adopt this statement as reflecting the policies of the Board of the Program Agency in the Church's participation in its mission overseas:

POLICIES GUIDING UNITED PRESBYTERIAN CHURCH PARTICIPATION IN MISSION OVERSEAS

For the past 150 years the intent of Presbyterian missionaries serving in pioneer situations in foreign countries has been to bear witness to God's love incarnate in Christ in such fashion that others might believe in Him. These new believers were brought together into churches that were intended to be "self-governing, self-propagating and self-supporting."

It was the policy not to establish a global network of Presbyterian churches but to encourage as far as practicable the formation of "united" churches. Meeting in June, 1900, the General Assembly of the Presbyterian Church USA established the policy which has guided Presbyterian overseas mission activity ever since: "the object of the Foreign Missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural methods, the Kingdom of our Lord Jesus Christ."

It has been and continues to be the policy of the UPC to recognize the community of believers God has raised up in every place as His primary instrument of mission for that people and nation whether or not Presbyterians participated in the establishment of that church. Today the UPC is engaged in mission within a global network of ecumenical relationships that includes 44 national churches in 41 countries which are witnessing to Christ and evangelizing their own people.

The 186th General Assembly (1974) adopted the report of the Assembly Committee on Overseas Mission which said in part:

"That in the conviction that mutuality in mission is a pivotal concept in the worldwide Church today, the following statement be affirmed by this Assembly as a guide for worldwide mission:

"Mutuality in Mission means a sharing of responsibility in mission by:

- a. sending of personnel and resources to the world
- b. joint action in all areas possible
- c. development of leadership
- d. giving and receiving each other's gifts of personnel

"Mutuality in Mission is to be accomplished through the process of consultation, cooperation, and negotiation under the judgment and forgiveness of God, the command of Christ, the empowerment of the Holy Spirit, and commitment to Human Life."

March 20, 1975

-2-

It is the policy of the UPC to further mutuality in mission in a variety of structural patterns. Most common of these is a clear bilateral working relationship between the UPC and another autonomous church. In some situations the relationship is expressed chiefly through a coalition of churches working as one in their relationship to a particular overseas national church.

Whatever the precise pattern, the policy of mutuality in mission requires of the UPC: 1) that it be receptive to the gifts and ministries God would bring to it from another church and, 2) that all sharing of UPC personnel and financial resources be done in response to the priorities of and within a context of full and free consultation with the autonomous overseas church which will use these resources.

This policy of consultation and shared decision-making which respects the integrity of both the UPC and the related church affects three areas vital to program planning and decision-making.

I. People in Mission. It is the policy of the UPC to support the continual development of a spectrum of patterns of service by which persons can be deployed and utilized according to the mission needs of the churches receiving them.

The several existing patterns of service must be seen within the context of the basic calling of every Christian to follow the vocation of Jesus Christ. Occupationally and geographically, this demands a different response for each person. It is recognized that mission is carried out at many levels by Presbyterians who are crossing cultural as well as geographic frontiers to make known their love of God through Jesus Christ. That diversity is reflected in diverse forms and patterns of service.

It is the policy of the UPC to appoint and support fraternal workers and missionaries and to recruit, prepare and deploy people in a variety of other patterns of service overseas which include volunteers in mission, overseas associates, frontier interns, bi-national servants, special ecumenical assignments and reverse flow programs in response to approved requests of overseas churches, agencies and institutions under whose pastoral care and administrative direction they work.

Consideration for the integrity of overseas churches prompts the UPC to refrain from having a concentration of personnel serving in whatever pattern in situations where this presence may tend to dominate the decision-making process of that church.

Special emphasis rests upon a two-way exchange of persons within a mature relationship of equality and sharing.

Internationalization of Mission to the USA. It is the policy of the UPC to encourage increased participation by Christians of other nations in mission to the USA by fostering in our church a climate of humility, openness and recognition of need and by stimulating, expediting, enabling and coordinating efforts of agencies, judicatories, congregations and related organizations to benefit from the ministry of people from other nations.

March 20, 1975

-3-

Ecumenical Sharing of Personnel. It is the policy of the UPC to facilitate and join in support of personnel sharing programs among churches of different nations, especially within the framework of regional councils and of the World Council of Churches, in order that churches which share personnel may express their missionary nature and those which receive personnel may discover their true identity within the whole body of Christ.

II. Financial Resources. It is the policy of the UPC to strengthen other churches in the extension of their mission through designated financial grants to particular institutions and programs as well, and for their general mission use according to their priorities and strategies.

In the face of repeated radical reduction in UPC financial grants, it is the policy of the UPC to assure each related church overseas that they have the option to negotiate the restoration of reductions in UPC grants to their general mission program by proposing rather the reduction of related UPC personnel.

III. Property. It is the policy of the UPC after consultations with the related church and/or related institutions to transfer to the legally viable property-holding body of the highest judicatory of the national church concerned title to such properties as churches and manses, educational, medical and other institutions as have been previously acquired by representatives of the UPC for mission work.

It is the policy to engage in consultation with national churches with a view to sell such properties as are no longer needed by the churches and institutions concerned generally at market value and to those whose intended use of the property is compatible with the purposes of the Christian community. Usually the proceeds are used to strengthen the Christian work there.

In certain situations it is the policy to transfer to the holding body of the national church or other institution the property or its proceeds for the purpose of providing endowment income for operational needs, to enhance self-reliance and to lessen dependence on recurring grants from a foreign source.

These policies describe in part the historic and basic commitment of the United Presbyterian Church to the continual renewal and extension of the Church God has now planted and nurtured in practically every nation on earth. This commitment is not to the institutional aggrandizement of our own or any other church but rather to our mutual full development as God's instruments of mission within our own nations and in partnership with one another "to the ends of the earth."

Future Policy Formation. The policies now to be formulated to set the directions for United Presbyterian Church participation in mission overseas for the next five years must affirm and take seriously the last century-and-a-half of overseas mission activity. The Church of Jesus Christ, however fragile a minority, is a living, witnessing community at work in some part of practically every nation in the world.

March 20, 1975

-4-

This means policies guiding the future development of United Presbyterian Church participation in mission overseas must be forged in direct dialogue with these churches and agencies. Consultations between UPC representatives and leaders of related churches must now address short range and long term agendas both directed toward some broad, basic goals.

A. The short term agenda (which in some instances may be completed by correspondence rather than requiring a visit) must first: permit the related church to examine our total 1975 financial support and readjust our functional designations as their priorities may require; second: in view of the fact that in some cases reductions have assumed radical proportions, the agendas must be open to consider the possibility of reducing the number of UPC personnel seconded to them in order to release funds to be used for essential programs threatened by our reductions.

B. The longer term agenda must address specific questions if it is to provide operational direction to the United Presbyterian Church in conducting mission overseas for the next five years. For example:

What are the priority needs within the UPC which may be met from resources within the Christian communities with whom we work overseas?

What new patterns of communication and relationships best assure dialogue and interaction between the congregations and middle judicatories of the UPC and related churches overseas?

What new patterns of relationships can be designated for joint decision-making regarding the deployment of personnel, whether coming from an overseas church to serve within the UPC or going as a UPC representative to serve within a sister church?

What are the priorities of related churches and agencies, and in what form may UPC resources best be shared in programs based on those priorities?

C. The basic goals of these consultations with related churches are more far reaching, however. They will include the following:

1. To establish a relationship of mutual integrity within which both the UPC and each partner church is able to develop as God's instrument of mission for the time and place in which it has been planted. This means each church must be able to forge and to express freely its own theology, its own ecumenical stance, its own sense of responsible social witness and its own priorities for action in the confidence the relationship is strong enough to accept even radical disagreement.

2. To establish a relationship of authentic interdependence in which each partner church is exposed to, placed and held under the judgment of its partner whether or not there is agreement as to the expressed theology, ecumenical stance, and social conscience so that in this tension both may grow. The discomforting complexity of interdependence in the economic and political realms may make it easier than before to see that no national church can fully discern God's word by itself but it must search for that word within a relationship which includes the tension of living, wrestling, witnessing and serving with Christians of different origins and experiences in other nations.

Memorandum on Policy Discussions
Appendix 1.

March 20, 1975

-5-

3. To establish a relationship of such maturity as members of the Body of Christ that the unique but separate needs of the UPC and the particular partner church are each being met in a complementary fashion. Each church has distinctive needs which can be met through the gifts God gives to one through the other precisely in the process of ministering together, engaging in mission together, and thereby growing together. This is what it will mean to discover anew every day that we are all literally members of the one Body which is Christ's.

March 20, 1975

APPENDIX 2.

February 13, 1975

Rev. Yoon Shik Kim, General Secretary
The Presbyterian Church of Korea
Room #805, Christian Building
136-46 Yun Ji Dong
Chongno Ku
Seoul, Korea

Dear Rev. Kim:

It was a great pleasure to receive your letter of February 4th with the enclosed news release which I have shared with members of our staff.

I am writing now in connection with my plans to visit Korea during February and March. I would hope that we could have time to talk together during my first visit alone to Seoul from February 25th to the beginning of March.

As you know, Dr. C. William Metcalf and I will be in Korea from March 17-20 for policy discussion with representatives of the OCCC.

The establishment of our Program Agency and the adoption by the Board of the Program Agency of the Statement of, "Policies Guiding United Presbyterian Church Participation in Mission Overseas" has set in motion a significant process of mission policy development for our church. A consultative process is now planned for each area of the world which will hopefully enable us to take important steps forward in achieving the goals of establishing mission relationships of "mutual integrity" and "authentic interdependence".

In East Asia the context of our consultations is the carefully worked-out framework of multilateral relationships which prevail in each country. The conversations which take place must deal seriously with the agenda questions listed below but in a way which affirms our commitment to the ecumenical development of policy. As a part of the basic concern of what kind of relationships are to be sought to fulfill our mutual calling in mission, the following general questions are to be raised in conversation with each partner church:

1. What is the situation of United Presbyterian mission concerns within the United States and what are the priority needs which can be met from resources of the visited Christian community?
2. What is the situation in mission of the partner church and what are the priorities of the church and in which of these is it desirable to have the UPC participate and in what form may UPC resources best be shared in programs based in those priorities?
3. What new patterns of relationships are desired as part of joint decision-making regarding the deployment of personnel, whether coming from the sister church to serve within the UPC or going as a UPC representative to serve within the sister church?

Memorandum on Policy Discussions
Appendix 2.

March 20, 1975

-2-

4. What new patterns of communication and relationships are desired to develop dialogue and interaction between the congregations and middle judicatories or caucus group of the UPC and the sister Church? What guidelines are desired and what role should be played by the national church?

I look forward to seeing you during the coming weeks.

Sincerely yours,

L. Newton Thurber
Liaison with East Asia

cc: C. William Metcalf, M.D.
Dr. Stanton R. Wilson

LNT/sp

...s, ret., a
...ce president of
...an-Korean War
... Association.
... arriving veterans were
...comed at the airport by
Adm. Lee Maeng-kee, ret.,
president of the KVA, and Kim
Jwah-kyum, president of the
KTS.
Following a simple welcome
at the airport, the foreign
veterans headed for the
National Cemetery in
Tongjak-tong, Seoul, to pay
homage to the unknown
soldier and the late First
Lady, Mrs. Park Chung Hee.

Korea Herald Graduate School Dean
June 17, 1975

New Yonsei Head OK'd

The Ministry of Education
yesterday approved the ap-
pointment of Dr. Lee Uh-ju
president of Yonsei Univer-
sity.
Dr. Lee was acting presi-
dent since his predecessor
Park Tae-son resigned over
the campus unrest in April.
The inaugural ceremony for
the new president is set for
Saturday. He was elected
president by the school's
Board of Trustees June 10.
Dr. Lee, the seventh presi-
dent of Yonsei University, has
worked for the university the
past 30 years. In 1941 he
graduated from Severance
Medical College, the
forerunner of the Medical
College of Yonsei University.
The 51-year-old president
studied in the United States as
a visiting professor of phar-
macology at the University of
Wisconsin from July 1958 to
July 1959 and at the University
of Minnesota from September

cloudy, chance
19-27C, 66-81F.
cloudy.
18-29C, 64-84F.
partly cloudy,
ce of showers.
19-26C, 66-79F.
r to cloudy,
e of showers.
17-29C, 63-84F.
8-27C, 64-81F.
8-27C, 64-81F.
8-24C, 64-75F.

Stationary
front

... eased bank
... requirements, im-
...roved commercial bills
... transactions, and partial
... relaxation in import controls.

**Korean Traders
In Singapore**

SINGAPORE (AP)—A 10-
man south Korean trade
mission arrived Sunday to
study consumer preferences
in Singapore.
"Our team will study the
Singapore market to find what
appeals to people so as to
manufacture products
catering to their taste," Kim
Tai-dong, leader of the
mission, said Sunday.

... two were
... watches.
The prosecu-
tion revealed that
of pickpockets stol
million won worth of
and sold the stolen g
Hong.

Hong, in the past ye
300 stolen watches to
in Seoul after their
numbers were cha
repair shops in Nan
Market, the "inves
showed.

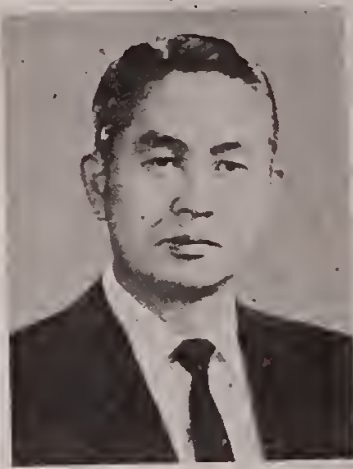
**Four Arres
For Illegal
FX Dealings**

PUSAN—The prosec
here yesterday arrest
Japanese and three Ko
on charges of violating
Foreign Exchanges Law
The Japanese was ider
as Yoshito Takeo, 50, ar
three Koreans as Choe
ryong, 30, Kim Yun-sor
both staff members of K
Trading Co. here, and
Chong Ok-to, a black n
dealer.

The prosecution ch
that the Japanese atte
to smuggle \$11,000 out
country to Japan for K
pong, 47, president
trading firm, who is
Japan.

The prosecution yes
requested conc
authorities to take m
to have Kim extradit
Japan.

The prosecution s
Kim told his two me
the dollars and remit
him in Japan thro
Japanese.



Dr. Lee
1968 to February 1969.
He served as the dean of the
Graduate School of Yonsei
University, chairman of the
Korean Association of
pharmacology and member of
the board of directors of the
Korean Association of
Medicine.

Mission to Entertainers
July 10, 1975

마삼락 원장님

연예인 선교를 위한 몇가지 제안

1. 연예계 선교는 먼저 복음의 횡무지인 연예계를 복음화 하여 새로운 변화가 일어날도록 하며 그결과 메스컴을 통한 선교뿐만 아니라, 이 민족과 아시아를 복음화하는 비전을 갖는다.
2. 연예계 선교를 효율적으로 감당하기 위하여 주 임의를 구성하여 뒤에서 돕고 연예계 선교를 위한 자문을 담당한다.
3. 당분간 의적으로 나타나는 것을 삼가고 조용히 모여서 성경공부의 전도에 힘쓴다. 성경공부의 장소로는 아시아 연합신학대학에서 하며 연예계 대표로는 구동서, 채규식 씨가 받고 주 임의(자문회)로는 김경태장로, 김세집목사, 마삼락목사, 주선애교수, 한철하교수 7명이 담당하시고 연예인 전도 및 기타 모든 활동은 하용조 전도사가 책임진다.
4. 자체의 성장과 자발적인 활동을 갖도록 하기 위하여 연예계 선교회를 (가칭)추진한다. 그러나 더 깊은 성장을 위해서 약 1년동안 외부로 노출되는것을 삼가고 내적 충실을 기한다. (연예인들의 전도)
5. 연예계 선교를 위해서 기도후 임의를 조직 확장한다. 이 기도후 임의는 교회에서 시작한다.

1975. 7. 10.

CURRENT RELIGIOUS THOUGHT

SOUTH KOREA IN THE BALANCES

South Korea's very real differences from a totalitarian society give the lie to the widening belief that its present restrictive regime differs little from the repressive conditions that prevailed during the Japanese occupation (1905-1945) or that presently exist under North Korean Communism.

The land with the largest population percentage of Protestant Christians in Asia, South Korea has not curtailed religious liberty of public assembly to worship, to preach the Gospel, to evangelize openly, and to make converts. This is in marked contrast to North Korea, where the disappearance of church buildings is propagandistically attributed to American saturation bombing during the Korean War, while suppression even of an underground church is assured by the requirement that five families lodge together in communes where each family is officially responsible for policing the others. South Koreans voluntarily reject atheistic Communism as a malevolent totalitarian system. They enjoy various rights like that of private property, though they lack freedom of political criticism, dissent, and protest.

It might therefore be understandable if Christians were to forgo other considerations in order to safeguard the noteworthy freedoms they have, in view of South Korea's accelerated emphasis on national order and security in the aftermath of Communist victories in Indochina and of Kim Il-Sung's North Korean demand for American withdrawal and the reunification of Korea on his own terms. At what point does one torpedo a ship full of friends because of pointed disagreements with much that its captain—President Park of South Korea—does?

South Korean security precautions must, moreover, be viewed in terms of the fact that its capital, Seoul, tenth largest city in the world, is only twenty-five miles from the North Korean border and two seconds from military air strike across the demilitarized zone, where acoustical engineers recently detected seventeen underground infiltration tunnels dug by North Koreans.

Yet the Gospel of Christ contains more than the assurance of divine forgiveness and new life; it includes also the seed of human dignity and freedom. To obscure this essential fact is no less to imperil the human soul than to neglect personal evangelism. William Carey went to India to preach the Gospel, but he never hesitated to protest the burning of widows on their husbands' funeral pyres. In South Korea today Christian protest is directed at inhumane treatment of political prisoners and at other restrictive measures that demean the value of human life.

The potential collision course between government restriction and Christian freedom involves multiple fronts: lengthy imprisonment of thirty-two political prisoners without fair trial and the execution of eight of these without public evidence warranting the death penalty; use of torture in interrogating political prisoners; removal by special decree (Number Nine) of every right of public dissent against government policy; harassment, detainment, or confinement of family members and relatives of political prisoners who gather to pray for the government and the nation; official requirement of student anti-Communist demonstrations; restrictions on a free press and other mass media, such as the stationing of South Korean CIA* agents in the editorial and news rooms of the Christian Broadcasting System's HLKY, oldest private station in the country, as well as at all other major networks; unconfirmed reports that CIA agents have asked for advance copies of sermons in order to allay political criticism.

Use of torture is difficult to prove, and no documented case of it has been presented in over a year. Temporarily imprisoned groups of students have insisted that one or another of their number was mercilessly tortured, but, while many have doubtless been roughed up by interrogators, personal confirmation of physical torture is quite another matter. More probably, taped recordings of

*The CIA mentioned throughout this article is a South Korean agency, not its well-known U. S. counterpart, with which it has no connection.

physical torture were played in adjoining rooms (a form of psychological torture?) to create an impression of what awaited those who did not fully cooperate with government investigators. Yet the refusal of South Korean authorities to release the bodies of executed political prisoners to their families for private burial has fanned the worst possible suspicions about physical torture.

The harassment of a particular series of prayer meetings was ventured because government agents viewed them as acts of political criticism and hence as indirectly serviceable to the Communist threat. Of the aforementioned thirty-two political prisoners, none except for one Catholic was a Christian; some of their families, however, who have become believers were forcibly prevented by CIA agents or police from attending the prayer gatherings that on the day after the executions attracted some 500 persons and that represented the last continuing expression of public concern over their relatives' fate.

The Park regime tends to interpret separation of church and state to mean not that a church has liberty to pursue all legitimate concerns but rather that Christian leaders and workers should be uncritical of the political order. Even the opposition political party has been stripped of all effective public dissent by a recent emergency decree that under severe penalty prohibits any public criticism of the present regime.

After a shutdown lasting several months, universities and seminaries have been reopened under prospect of permanent close in the event of political protest. Campuses are now required to enroll students in military exercises that prepare a student militia; faculty members are involved in related duties as leaders of company squads or as advisors. To discourage campus political activity, CIA agents and representatives of the education ministry have long kept a watchful eye on all schools; since hostile demonstration has been banned as a precondition for reopening the institutions, however, military training has become a compulsory part of the academic program.

The militarization of Korean universities and seminaries is causing many educators growing concern lest the campuses be lost as intellectually critical centers of society. To be sure, the Korean academic ideal is more that of the literati than of the intelligentsia, but even a regimented literati is a worrisome prospect. While assurance is given that there will be no interference with academic administration, government spokesmen (by telephone or in personal conversation) pressure presidents of educational institutions to dismiss spe-

cific faculty members or expel specific students for political rather than academic reasons.

The present regime is consequently losing credibility among university and college students as unnecessarily restrictive of liberties and as inadequately protective of justice; such a mood gains popularity more easily among a younger generation that knows only discontents with its own government than among an older generation that fought Communist tyranny. It would be misleading, however, to attribute all student criticism to moral concern; some students have an elitist spirit critical of all historical reality, and some simply want the same campus freedom that earlier students had. Others, however, feel that the South Korean government made needless concessions during the Japanese annexation period and that the regimentation inherent in present policy offends the Korean character. Some students wanted for questioning—the possibility exists that these include a few Communist plants no less than South Korean CIA agents—are now hiding out from authorities determined to uncover and deal with every public expression of political opposition.

Educators fear that compulsory anti-Communist demonstrations will be self-defeating, since voluntary and intellectually persuasive considerations will be dwarfed, particularly among those who consider political reflection, analysis, and criticism crucial; moreover, imposition of controls may seem to the student generation to narrow differences between two regimes of totalitarian disposition. Even more distressing is the fact that, as some observers fear, South Korean educational, military, and economic policy may soon become aspects of a nationalistic blueprint for a specific future already being shaped.

Quite apart from its modern Christian heritage, Korea has had a long tradition of right of remonstrance under Confucianism, the state ideology from the fourteenth century to the Japanese occupation. In Confucian practice young scholars who passed civil-service exams selected lines from the classics as texts through which they emphasized the ruler's moral responsibility and criticized government policy in the presence of the king. Rulers who were ethically irresponsible and neglectful of the people not infrequently exiled such critics and sometimes ordered their execution.

Nonetheless, Korean tradition was far less concerned with individual rights than with human rights in general, and not even the problem of minority rights was considered vital.

The Christian missionaries espouse

and practice a higher view of personal dignity and freedom in view of the image of God in man and the divine purpose, which limits civil government. But the missionary's proper role in promoting human rights is now widely disputed. In more developed countries, the World Council of Churches actively champions civil liberties. Quite apart from the fact that it sometimes does this in the controversial context of a Marxist criticism of society, is it equally proper for missionaries to champion human freedoms in developing countries bound to ancient cultures and non-biblical religions? Where Communism is a threat and national security a high priority, should the missionary exercise the same role as elsewhere?

The posture of the foreign missionary in Korea as elsewhere is somewhat different from that of the nationals. Most missionaries are from lands that recognize the right of public demonstration and political protest. The Korean government has been increasingly vexed by adverse missionary assessment of restrictive policies. It deported George Ogle, for example, a Methodist missionary who, besides promoting industrial social change by enlisting factory chaplains to organize labor unions, also ventured prayer meetings with relatives and friends of political prisoners. Korean authorities viewed these prayer meetings, which originated in Ogle's home, as possibly subversive because they provided a context for political criticism of government policy and thus might fuel obstructive demonstration. Ogle was one of eight American Christian workers who in a hooded demonstration on the grounds of the American embassy protested U.S. support of the South Korean government with its repressive policies. American authorities approved the demonstration in advance; sharing the sense of South Korea's need for military readiness, they nonetheless seem unconvinced of South Korea's need for unreasonably stern political repression.

Missionaries who complain to visiting U. S. leaders or who express displeasure to U. S. embassies about foreign diminution of human rights are readily considered obstructive to national policy by American allies. What is most serviceable in such representations, of course, is a factual report of what is actually happening. Wherever the United States supplies generous military and economic aid to foreign countries that abbreviate human rights and even harass legitimate Christian enterprise in violation of full religious liberty, citizens in America ought to unite in expressing to the American president, to Congress, to the State Department, and to the U. S. ambassador abroad their convictions about universal human dignity

and freedom. America has won such rights at great cost on the home scene, and the struggle for their ongoing perpetuation there is a matter of daily headlines. Totalitarian-expensive powers are not American allies worthy of uncritical support and defense. Indifference to diminishing rights will only encourage the rise of abuses on the American scene also. Christian conscience has good reason to assert its claims. The American press—both secular and religious—takes an increasingly dim view of political restrictions in South Korea, and this stance reflects not only Anglo-Saxon political traditions but Christian concerns also.

South Korea like every other nation must earn the trust of its allies. In the aftermath of the American failure in Indochina, however, threatened and insecure Asian nations are reluctant to entrust their future mainly to a foreign power. South Korea is also well aware that the United States is defensively leagued with Spain and other countries whose political postures differ greatly from American democracy, and it is no secret that even the United States itself speaks with multiple voices. Yet respect for foreign self-determination does not require suppressing American witness to the dignity and rights of human beings, and the Christian community least of all ought to condone the unjustifiable diminution of these rights.

South Korea's President Park sees himself not as a despotic ruler but as an embattled hero whose anti-Communist leadership has held North Korea at bay, has brought remarkable economic progress to South Korea, and has cost him the assassination of his wife. The most precious and memorable gift that Park could give to South Korea would be the precedent of a peaceful transition of power in 1978 when his term expires, for the good of a land whose growth and gains have in numerous ways outstripped its present vision and leadership. Some perceptive observers think that South Korea's future now hangs decisively upon the directions taken nationally during these next five years. Whatever those directions may be, it is South Koreans themselves, and neither American expatriates nor global allies, whose determinations will be ultimately decisive. By breeding uneasy apprehension and fear among the South Korean citizenry, the present policy of the Park regime actually defeats the very confidence and hope it seeks to instill. CARL F. H. HENRY

The author, lecturer-at-large for World Vision International, recently completed a ten-week Asian lecture tour, in part at the Asian Center for Theological Studies and Mission in Seoul.



Year of the Tiger for South Korea

President Park Chung Hee and his opposition are headed for a confrontation in Seoul

by George Martin

Whenever it comes in the 12-year cycle of the Sinic calendar, the Year of the Tiger—a propitious time for begetting a son—is especially marked in South Korea. Countless tiger tales are interwoven into the country's fabric of folklore and tradition, which goes back more than 2,000 years. A favorite of President Park Chung Hee is the story of a minister in the early dynasties who, commanded by his king to rid the forests of the man-eating beasts, wiped out the forests as well. Ever since then, Korea's mountains have been bald and barren. "So you see," the unsmiling President invariably concludes whenever he recounts the legend, "how the mistake of one minister affected the lives of generations."

Nineteen seventy-four was a Year of the Tiger, and like the luckless, legendary minister, President Park seems poised crucially to affect the lives of the 15 million South Koreans with his

policies. Ever since he declared martial law in October 1972 and dexterously put together a new Constitution that sets no limits on his Presidential term (at that point he had been in office 11 years), President Park has been met by such intense opposition that, in trying to extirpate the tiger of opposition, he may well end up destroying the entire forest of representative institutions.

South Korea has never had a peaceful transfer of leadership in its republican history. President Park has kept himself at the helm for 13 years through a system of periodic tightening and loosening of his grip on the republic. As one diplomat put it, "Park's instinct has always been to move in early, very fast, very hard—and then relax for a time before starting the cycle again."

Implementing Park's policy is a vast political instrument composing an administrative apparatus of some 500,000 civil servants, a centralized police system (a Japanese colonial heritage), an intelligence organization of 6,000 members called the

Park's instinct has always been to move in early, very fast, very hard—and then relax for a time.

Korean CIA, and a civilian militia of some 600,000 men. No democratic leader in the world has the power that President Park has under the new Constitution.

The South Korean leader started out the year 1974 by proclaiming a 16-article decree banning all activities against the Constitution, under a maximum penalty of 15 years' imprisonment. He suspended civil liberties and set up military courts to deal with decree violators. The proclamation caught no one by surprise, although, as President Park explained four days later, the decrees "will be applied only to an extremely limited number of persons attempting to overthrow the *Yushin* ['October Revitalizing Reforms'] Constitution."

Park is correct in saying that his opposition is limited in number. This does not mean, however, that the vast majority of Koreans favor the Constitution. Korean democracy is extremely fragile. The masses in urban and rural areas are systematically mobilized by the ruling party. Election trends show that the young and highly educated keep away from the polls, from sheer futility and alienation. But it is these same elements who invariably lead the opposition in the sporadic demonstrations that are now part of Korean political patterns.

In October and November 1973, student protests had led to a reshuffling of Park's Cabinet. CIA Chief Lee Hurak was dismissed, and there was a general relaxation of CIA surveillance of university campuses, churches and mass media. Imprisoned students and churchmen were also released. Prime Minister Kim Jong Pil, Park's heir apparent, opened a dialogue with university presidents, business leaders and representatives of the press. Some 80 university presidents and college deans who met with Kim were unanimous in their voice that government support of academic freedom and establishment of free channels by which student opinion can reach the government would solve campus unrest.

At the same time, a 15-man civic group, including former President Yun Posun, Roman Catholic Cardinal Stephen Kim, former Justice Minister Lee In and former Assemblyman and journalist Chang Chun-ha requested an audience with Park. Failing this, they released a statement calling for restoration of full democracy before a "grave national crisis" occurs and demanding that the powers of the National Assembly be restored and a way "opened for peaceful transfer of power through elections." Cardinal Kim told an ecumenical audience at the YMCA auditorium, "The nation is now suffering from an unprecedented infringement upon basic human rights. The basic rights of the people must be guaranteed by the system, or

the nation can hardly escape the serious crisis toward which it is dashing now."

Given their head, the opposition leaders, backed by a press enjoying its sense of new found freedom, pressed forward with a campaign to collect one million signatures on a petition to dump the "October Revitalizing Reforms" and "restore democracy." This was clearly too much for the ruling party. On December 19 President Park drew the line, stating he would not tolerate criticism of the political system. On the same day, the Prime Minister stated that any challenge to the present Establishment would only serve the "plot by North Korea to invade the South."

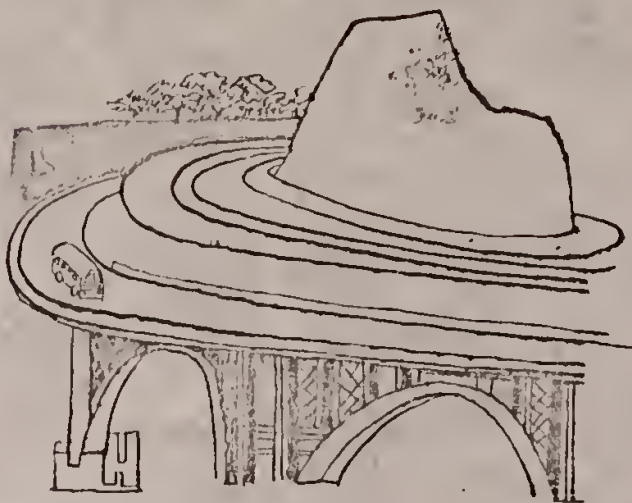
A few days later, mass media, not excluding foreign correspondents, were handed a hard-line policy defining the "limits of self-control of the press." Under the new rule, the press must not 1) challenge or deny the October Revitalizing Reforms, 2) evoke grave threats to the national security or foreign policy, or 3) cause social unrest or the disruption of economic stability. Media that trespass the guidelines would be treated as having endangered national security and prosecuted. Thus the dialogue between the government and its opposition ended as abruptly as it began.

The signature campaign went underground, but on January 15 two leaders in the drive, Assemblyman Chang Chun-ha and Paek Ki-wan, were arrested on charges of violating the emergency decrees and sentenced to 15 years' imprisonment. Student leaders from the Christian Academy House and the office of the Korean Student Christian Federation were picked up for questioning and warnings. Two years later, young Korean Church leaders issued a statement protesting the emergency measures and calling for free discussion of the revision of the Constitution as well as for the restoration of democracy. Eleven of the signers were promptly arrested and court-martialed. Five obtained leniency and six others prison terms of from 10 to 15 years. Seven students of Yonsei University were also arrested for violating the same decrees, and five popular writers were arrested on espionage charges.

While cracking down on violators of the emergency decrees, President Park launched a number of campaigns to restore popular support. In a month-long clean-up drive, the government sacked 627 civil servants, including three vice-ministers; raised the minimum taxable income from 18,000 won (\$45) to 50,000 won (\$125) benefiting some 4,330,000 wage earners, raised various property taxes from 13 percent for mansions to 2,500 percent for villas; hiked the factory prices of 15 luxury items, including cars, TV sets, receivers and sewing machines, by 11.1 to 54.3 percent; doled out jobs to some 2,117,000 poor and needy Seoulites in sewage projects, reforestation and road pavement and construction, financed by a total 2,620-million won (\$6,550,000), and started a "frugal-life" campaign throughout the nation.

The admonition to use the traditional coal briquets for the Korean homes' under-the-floor

heating brought cries of frustration to housewives who, only a year ago, were urged to install oil heating in their homes. But there was no choice left; Korea was one of the worst hit by the worldwide oil squeeze. In early 1974 it was expected to spend some \$500 million for its crude oil—nearly twice the amount paid in 1973. As a result, the government announced an average 23.3 percent price hike for ten commodities, a move which threatened its economic high-growth and price-stabilization program. For some other 31 manufactured products, including auto tires, footwear and taffeta, price increases ranged from 4.3 to 51.2 percent.



It was a cold and bitter winter. By the beginning of the Spring school term, rumors were high that a nationwide student demonstration "to restore democracy" and put an end to the "Park dictatorship" would bring things to a head. Seoulites recalled similar rumors that preceded demonstrations which toppled the Syngman Rhee regime in April 1960. But keeping swiftly one step ahead, President Park on April 3 proclaimed Emergency Measure No. 4, outlawing the "National Democratic Youth and Students League." The 12-article decree empowered the Minister of Education to shut down schools, suspend or expel students who violate the measures as well as to dissolve organizations, fraternities and associations of students. The maximum penalty imposed on violators: death.

In announcing the decree, Park's Senior Press Secretary Kim Seong-jin said "clear evidence" had been collected to prove that the Communists had begun to conduct antistate "impure activities" after forming underground organizations to carry out "a people's revolution." He added that the scheme was to overthrow the government and establish a government "of laborers and farmers." "The plot, however, cannot be divulged, as investigations are under way and the masterminds are at large."

Police intelligence acted swiftly too, and in the next two months several arrests were made and the offenders court-martialed. By mid-July, 14

persons, five of them students, had been sentenced to death, 15 to life, 16 to 20 years' imprisonment and six to 15 years, all on charges of joining the underground student organization and the "People's Revolutionary Party." The death penalty on the students was later commuted, "because of their repentance," to life imprisonment.

More arrests followed in early August. Five big fishes, tried for cooperating with the student movement, included former President Yun Posun and Roman Catholic Bishop Daniel Tji of Wonju diocese. Yun was accused of encouraging the student demonstrations and extending financial support. Bishop Tji was arrested on arrival from Europe at Seoul's Kimpo Airport. He was accused of giving the students 1,080,000 won (\$2,700) to help finance the demonstrations. Speculations were rife that Tji was being punished for his press statements abroad against the Park "dictatorship."

A plea by Seoul's Cardinal Kim temporarily released the Bishop "to the custody of the Cardinal." However, upon release, Tji held another impromptu press conference, on the circumstances of his arrest and three- or four-day interrogation by the police. He was arrested again and brought to closed-door trial. On August 12 Tji was sentenced to 15 years' imprisonment; former President Yun got a three-year jail term with stay of execution for five years "in consideration of his contribution to the nation as a former President."

About this time, silent prayer demonstrations by Catholics took place regularly at the Myongdong Cathedral in downtown Seoul. An underground Christian research committee issued an analysis of government charges against 21 persons belonging to the People's Revolutionary Party. The analysis questioned whether the government had proved that the Party had even existed. It further implied that the antigovernment plot in which the Party had been involved was fabricated by the Korean CIA. It was in this tense atmosphere that Madame Park was shot dead by a Korean resident of Japan—a 23-year-old high-school dropout named Mun Se Kwang come to assassinate President Park at the behest, he later claimed, of a pro-North Korean political group in Japan. A near-hysterical populace buried the gracious and lovely Madame Park, then burst into anti-Japanese feeling. Relations between Seoul and Tokyo, already strained by the abduction of the Korean politician Kim Dae Jung in 1971, came close to breaking point. For about a month after Madame Park's funeral, waves of often ugly demonstrations against the Japanese broke in Seoul. The situation was eased only after Premier Kakuei Tanaka, who had himself journeyed to Seoul to offer his condolences to President Park, sent his personal envoy, the elder statesman Etsusaburo Shiina, with a letter of apology to the Korean government. The United States seems to have helped mediate a settlement, Washington being understandably worried about a falling-out between its two client-states in North Asia.

The graver threat is the income gap between haves and have-nots that pell-mell GNP growth has not eased

Observers predicted that, if anything, Park's tragedy would soften his hard-line policy. For, when alive, Madame Park had been the heart of her husband's iron-disciplined rule. Now that she was gone, would there be a change of heart in those who held the nation in their hands? It was hard to predict, but two policies were almost immediately implemented. Park had interpreted the wave of public sympathy over his personal tragedy as unqualified public support for his rule as well. Moreover, that the assassin was admittedly an indoctrinated Communist had demonstrated that the North Korean threat was real—the precise grounds on which the Administration bases its insistence on total political control and iron-handed discipline. Thus, nine days after the tragedy, Park lifted Emergency Measures Nos. 1 and 4. The military courts were to remain in operation. Those on trial or who had already received punishment for offenses in violation of the two measures would continue to be tried or to serve their sentences. But there would be no more death penalty for those who take action to repeal the Yushin Constitution.

It was not the end of Park's problems, however. For even as he suddenly sacked nine of his 20-man Cabinet in another image-refurbishing move in mid-September, the student demonstrations, backed up by the oppositionist New Democratic Party, the press and the churches, started to spread throughout the nation's campuses, forcing alarmed school officials to shut and open 23 colleges and universities in an effort to contain the unrest. These elements have never forgotten or given up their old battle cry to "restore democracy" and "human rights" to the Korean people. The impending visit of US President Gerald Ford in late November also gave them new impetus as they figured Seoul wanted a cosmetic tranquility before the big event.

Rising to the occasion, the new leader of the New Democratic Party, Kim Young Sam, presented a bill in Congress to establish a parliamentary committee to study constitutional amendment and drafting. The NDP refused to deliberate on the 1975 budget until the ruling Democratic Republic Party and its sister party, Yujonghoe, accepted the proposal. Debates, maneuvers and negotiations went on until, before Ford's visit, the NDP took its cause to the streets. It did not reckon with the DRP's police support, however; as soon as the opposition went to the streets, with the usual white headbands and placards, a gang of military plainclothesmen and riot police lifted the dissenting Assemblymen bodily and dumped them into their homes. In the absence of the NDPs, the

ruling party and Yujonghoe voted against the bill and proceeded to attend to the regular business of the Assembly.

In an interview with *Newsweek* on what the acceptable level of dissent was in South Korea, Park replied, "We acknowledge the right of minor dissent, but will tolerate it only within the law. There can be free debate in the Assembly, but we cannot tolerate demonstrations that can bring about social confusion or adversely affect the economic development of the nation."

The phenomenal growth of the Korean economy has been, and is, the overriding passion of President Park. In this regard, his Deputy Premier and Economic Planning Minister, Tae Wan-son, had some very encouraging reports to make by mid-October in spite of the uncertain world economy. Tae expressed confidence that the growth rate for the year was certain to surpass the original eight percent goal; the GNP rate for the first half of the year had already reached 15 percent. Despite a general beeline in industrial production, the country would have no difficulty in achieving its export goal, set at \$4,500 million, as by mid-year 55 percent of this had been reached on the strength of the rising export prices for Korean goods on the world markets. The export of ships, tankers and steel products has partly offset the poor export performances for other commodities such as cotton-yarn, textiles, synthetic fiber and plywood, which dipped considerably from January to June, causing heavy inventory accumulation. The deficit in the nation's international balance of payments was expected to be about \$1,200 million, the level forecast at the beginning of 1975.

What worries social scientists, however, is the income gap between the haves and have-nots in the Republic, which is as wide as that between the rural and urban household incomes. In 1971



the portion of employees compensation in the national income accounted for 45 percent in Korea, while the portion of income from property and nonagricultural businesses hit 29 percent, thus showing a lopsidedly distributed income in favor of industrialists and wealthy individuals. The arguments for the uneven income distribution, however, were 1) the nation's wealth should be concentrated in the hands of industrialists so that the accumulated capital can be productively invested; 2) the profit incentive will motivate the industrialists to expand production capacities; and 3) low wages to workers will help reduce production costs and thus maintain a price advantage in the international market.

How long this uneven distribution will last is anybody's guess. But a government admonition to big firms to go public has remained unheeded. Meanwhile, industrial workers have been growing restless over low wages. A survey by the Office of Labor Affairs in early 1974 showed 83 percent of the total female laborers were paid less than \$40 monthly and 61.5 percent of all teenage workers below \$25. Moreover, more than 60 percent of the women workers surveyed said they were required to work nine to 15 hours daily, while 53.7 percent of the total juvenile workers were forced to work more than ten hours daily. Observers say this is too high a price to pay for a burgeoning economy.

President Ford's visit to Seoul on November 22-23 stressed US commitment to South Korean defense to prevent North Korea from making any miscalculation in reading American thought. Before his visit, Ford said, there were some things he wanted to "straighten out" and that he "would work out the differences" in his talks with Korean leaders. That he discussed civil rights of the Korean people with Park was evident in a statement made in Washington by his Press Secretary Ron Nessen, who quoted Ford as saying to Congress that President Park had become "more lenient" by permitting his people civil liberties that they were previously denied. Ford was also apparently convinced of the reality of the threat from North Korea; he was shown a tunnel built by North Korea that penetrates some 100 meters into South Korean territory below the DMZ. He is said to have urged Congressional leaders to approve funds to modernize the South Korean Army in order to keep the North "in check."

In South Korea, however, hardly anybody expects the current "leniency" to endure for a long time. As one Korean put it, "If the Opposition pushes too far, you can be sure that Park will clamp down—and clamp down hard." So far there is an air of expectancy as to whether the more than 200 persons imprisoned on charges of subversion would be released. Their release would be an indication of the leniency observed by Ford. But what can one make of President Park's remark that "we have no political prisoners—only Communists and others involved in conspiracies against the country"?



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Korea Times
Sept. 2, 1975 **One-Time Hooligan**

Film to Depict Life Of Cheju Christian

Once a notorious backstreet hooligan, blackmailing and cheating the early-arriving blue-eyed missionaries in Pyongyang, Lee Ki-pung eventually found a new life in Christianity. The religious belief did not merely bring a new life to the misbehaving descendant of a royal prince of the Yi Dynasty, but remarkably contributed in spreading Christianity among the citizens of the still firmly closed hermit kingdom of Korea.

Lee also greatly encouraged Koreans under colonial rule by the Japanese later. Despite bloody persecution, he bravely opposed the colonialists policy to force Koreans to worship their national god. His missionary activities were in a sense a nationalistic movement against the ruling foreign power.

The life of the first Presbyterian minister of Korea, marked with dramatic ups and downs, is now being cinematized as an event to celebrate the forthcoming 70th anniversary of Lee's landing on Cheju-do for his lifelong religious and educational commission for residents of the then secluded, poor island.

Director Lim Won-shik holds the megaphone for the 16-millimeter film for evangelical purpose, shooting lots of scenes at the picturesque seaside and in villages of the lofty Mt. Halla on the island off the south coast of the Korean peninsula.

The film is mainly a religious collaboration of Lee's descendants, who are also faithful Christian believers. The original story was written by his daughter, Mrs. Lee Se-rye, and was adapted into a scenario by his grandson. The late minister's son-in-law, who is the husband of the script-writer, composed the music of strong religious connotation. Mrs. Lee's second son acts the role of the minister.

The life story of the early Christian minister was first known to the public 10 years ago, as his daughter Mrs. Lee Se-rye won a competition of nonfiction writers organized by the Shin-Dong-A, a monthly magazine published in Seoul.

Entitled "A Martyr Story" (Sungyo-jo), the documentary story drew quick attention among religious circles as well as many general public. The story vividly depicted the Japanese colonialist's brutal oppression of the Korean church. The life story of a hoodlum-turned-priest was also of immense human interest.

Lee was born in 1865 in Pyongyang, and graduated from Pyongyang Theological Seminary in 1907. It was largely due to the tenacious persuasion by Samuel Moffet Sr., one of the earliest American missionaries to arrive in Korea who later established Sungjon University, that Lee abandoned his backstreet life and turned Christian.

In 1908 Lee established the first church on Cheju-do,

which was named Sobu Church. He later founded eight more churches on the island, in addition to Yonghung School and Cheju Kindergarten.

The church minister died in 1943 after being tortured by the Japanese for opposing their policy to brainwash the Korean people by forcing them to practice daily service for their own national god.

"I can never forget the day my old father was dragged to prison like a dog by the Japanese police," Mrs. Lee Sa-rye wrote in a travelogue on her two-month tour to Japanese churches last year. The trip was organized by the Japanese Christian circles on the occasion of the publication of the Japanese version of "Sungyo-bo" there.

At churches around Tokyo and Kobe, Mrs. Lee told Japanese congregations about the harsh repressive measures the Japanese colonial government imposed on the Korean church, especially in the last years of its 36-year rule of the peninsula.

The budget for the production of the religious documentary film is some 12 million won, which includes six million donated by various Christian organizations and individual believers across the country, and four million Japanese yen contributed by the Japan Mission-Film Co.

It is expected to be premiered at the Campus Crusade of Korea headquarters at Chong-dong, Seoul, around Sept. 20. And then the film will be shown at churches and institutions for juvenile delinquents over the country. The religious film is also to be distributed to Christian circles in Japan, the United States, Canada, Norway, Sweden, and Africa through the Japan Mission Film Co.



Lee Ki-pung, founder of the first church on Cheju-do Island, is seen with his wife and son in this picture taken shortly before he arrived on the island in 1907.



Members of a family render deep bows before lunar New Year's Day. A considerable number of them.

Time-Honored Ko

Ancestral Rec

By Pak Yong-pil

Traditionally, genealogical tables in Korea had been kept exclusively by "yangban" (the nobility) class and royalties. But recently, this practice has become more widespread among the general public.

Most people know the origin of their lineage and remember the names and deeds of some successful ancestors recorded in their family history. This time-honored tradition influenced the society of the Yi Dynasty and contemporary scene.

Speaking at a seminar recently sponsored by the Korea Genealogical Society, Kang Chu-jin, president-publisher of the weekly Toksuh Shinmoon, explained that the major goal of the system is to maintain solidarity and integrity between individual, family and

government in the society.

During the Yi Dynasty, the basic social unit was not an individual but a family under the patriarchal system. The relationship between the head of family and its members was defined according to the Tang Dynasty in China. Then under the influence of neo-Confucianism, the patriarchal nature of the family was vastly strengthened. In this connection, the genealogical table system provided an individual with a strong family-oriented conception, he stressed.

Saying that informal social interactions of a family place frequently according to the tables, Kang continued that exchanges of visits and relatives are major merit of the system. Every family has an obligation to keep in contact with the relatives and provide assistance to them when needed.

Meanwhile, this system weakened the social mobility, thus triggering permanent fixation of social bracket. It encouraged the confrontation to a large extent, between the ruling class and the underprivileged, creating inferiority among the latter, he pointed out.

According to the Yi Dynasty law, he explained, those who have no family records and unidentified family background were not allowed to apply for "kwago," a civil examination for high-ranking government offices.

Touching on "chesa" (ancestor worship) system, Kang said that many of the families used to pay tribute to their direct ancestors of three or four consecutive generations.

"There are no documents available concerning the origin of the ancestor worship customs," he revealed. "There are, however, some sort of ancestor worship customs in the early period of the Three Kingdoms (57 B.C.-668) in view of the fact that each kingdom set up a founder's shrine and conducted

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June 1975

TO: FELLOW MISSIONARY COLLEAGUES
FROM: A GROUP OF CATHOLIC AND PROTESTANT MISSIONARIES IN THE R.O.K.
SUBJECT: STATEMENT OF POSITION

STATEMENT OF POSITION

The following letter is an effort to clarify to ourselves and to others the reasons, both personal and theological, on which we base our actions. It is a statement on our position and the interpretation of our role as Christian missionaries in the Republic of Korea at this particular time and in these particular circumstances in the history of this country.

As Christians and missionaries we are all a part of a common community, though representing differing opinions and ways of practicing our common mission. In light of these diversities we offer this letter as an effort to share our particular understanding of the Scriptures that has led us to our present position. We trust that these expressions will be accepted in the spirit of trust and love in which they are offered and, although we do not anticipate complete agreement with our point of view, we would hope that at least a door will remain open between our conflicting understandings.

We realize that many of you already understand this position and may even be in sympathy with our point of view, but there are others who do not and who feel that our stand on certain issues has caused inconveniences to some members of the foreign missionary community. We address this letter to all of you who may be interested.

x x x x

With all Christians we share the conviction that the practice of the Christian life must be consistent with the teachings of Scripture. It is our belief that the forms of witness we have been engaged in are in harmony with and indeed are required by these teachings. Though it is not possible in this limited space to provide a full thesis, our understanding of Scripture (the Bible) which provides the rationale for a so-called "political" witness, may be generally summarized as follows:

We believe that the ultimate source of power and authority is God Himself. God, the Father, has created the world and men in it so that they might respond to Him in free, obedient love, thus becoming His sons and daughters. In so responding to His goodness and grace, men are also required to create and maintain among themselves personal and social relationships of the same quality as those which characterize the relationship each has with the Father. In other words, God's will is to be done not only in personal-individual terms, but also in the larger groupings and communities that characterize societies.

By his free choice, man has chosen to be disobedient and unbelieving--he has sinned against God, and endeavored to erect an independent society and life centered around himself. From this primal disobedience comes all the other divisions and separations which are the fabric of every individual life and all societies--man against himself, man against man, man against nature. The effects of this rebellion against God pervade all areas of human society, including institutions. Nothing has escaped the domination of sin. The forces of evil, personified in the being of Satan, have found access into the world through man's disobedience, and working through men have established a kingdom counter to that which the Father intends.

God sent Jesus Christ into the world to restore the relationship between himself and man. Jesus Christ lived a life of perfect obedience to the Father. He was the one true human being who exhibited in his daily life, in his words and works, what it means to do the Father's will. By His death on the cross, and resurrection from death, He broke the power of Satan and sin over man, and made it possible for man to return to a life of fellowship with, and obedience to the Father. By faith in Christ's act, men are reconciled to God, freed from the dominion of darkness, and transferred to God's kingdom. Faith comes by the preaching, the hearing and the acting out of God's message of salvation in Jesus Christ.

Freed from this trap of his own and Satan's making, man is summoned to a life of obedience. The pattern for this life is Jesus Christ, and the power to live it is generated by Jesus Christ, who lives in the believer as the Holy Spirit. The Christian life, which begins in the individual, must extend outward into all areas of human society--into marriage and family relationships, into the fellowships of the church, into larger circles of everyday human relationships, and ultimately into all spheres of life: cultural, social, economic and political. There is no "pocket" or "zone" of human experience which is of unconcern to the Christian. He lives as the herald of God's good news in a still-unbelieving world, witnessing to the message of salvation in both word and deed. In so living out this obedient life, the Christian confronts the entrenched power of sin and Satan which, though broken by Jesus Christ, still operates where men submit to its dominion. This results in conflict and struggle, usually experienced first in personal terms, and then in wider social and relational terms. The struggle is not only one of overcoming sin personally and socially, it is also one of building and restoring those personal and social conditions which will, in accordance with God's original and continuing intention, make it possible for men to live the "abundant life" which Jesus himself promised.

One of the structures which God has provided for the benefit and well-being of His children is government, the so-called "political" realm. This is certainly the teaching of Romans 13. However, because government has also become the sphere of Satan's activity, the political realm is also one in which the Christian, as he lives his obedient life, may become engaged in struggle and conflict with. It is precisely at those points where government (1) requires an obedience and loyalty that only God Himself can demand, (2) requires of the Christian a behavior that is prohibited by Scripture or by the Spirit-informed Christian conscience (3) ceases to function as the agent of God (Romans 13:6) and engages instead in brutal or unjust acts against its citizens (be they Christian or non-Christian) that the Christian is called upon to bear witness. The witness which he bears is that Jesus Christ is Lord of Lords, that only He can command total obedience. It is a warning that God Himself will judge governments and the human agents who wield political power by the way in which they exercise that power in the laws, policies and practices which they establish. And the Christian is compelled to do what he can, in accordance with the example and Spirit of Jesus Christ, not only to point out such evils, but also to correct them. He will speak truth to power. He will obey God rather than men. And he will submit to whatever penalty or punishment that may come as the result of his witness.

This is the political segment of life in which we have, by our actions, attempted to faithfully emulate our Lord's example.

x x x x .

There have been several specific criticisms leveled against us because of the kind of activity in which we have found ourselves involved. Although detailed and involved responses to these criticisms are obviously impossible in a letter

of this nature, we nevertheless feel obligated to express to our fellow missionary colleagues our own feelings about the issues raised by them.

1. The first criticism is that as foreign missionaries we are guests in Korea and ought, therefore, to behave like guests. The inference here is, first, that engaging in "political activity" does not become the role of a guest, and secondly, that what we are doing is indeed political activity.

Aside from the fact that the presence of any foreigner in Korea today is in itself of deep political significance, we feel that this issue could be approached from a number of directions. Perhaps the simplest way to respond, however, would be to ask some relevant questions. How long, for example, must a missionary live in a foreign land before he ceases to be a guest? If a missionary chooses to identify himself as a guest, does this mean that the demands which the Lord place on him become secondary to those which the Korean government places upon him? What of Amos, who journeyed to a foreign land and spoke prophetically? And if we are really guests, who is the host? Is it the rulers of this nation or its people? Furthermore, what is the responsibility of the guest to the host? Does the guest sit quietly even if he discovers that his host has become ill or is dying? Why does a guest have the right to "meddle" in the most crucial aspect of life--the religious--but not the human?

Without wishing in any way to apply sarcasm to so grave an issue, we would look at the story of the Good Samaritan as an example of a foreigner who intervened in the affairs of others. Suppose the Good Samaritan had responded to the situation in which he found himself by saying, "I am a guest in your land and cannot get involved. You can be certain, however, that I will pray for you and also for those thieves who treated you so poorly."

2. A second criticism leveled against us is based on the biblical injunction expressed in the 13th chapter of Paul's letter to the Romans, urging us to be subject to the governing authorities, for their authority is from God. Obviously in a letter of this sort we cannot hope to exhaust debate on this complex subject, but again a few comments seem in order. We wonder, for example, why this particular passage is singled out of all relevant biblical texts on the subject. The Revelation of John, for example, written much later than Paul's Epistle and under a much more severe government, presents an effective diatribe against the ruling authorities and uses such expressions as "throne of the beast" in taking evil and corrupt rulers to task. The Old Testament abounds with instances of resistance to evil rulers: Moses in Egypt, Daniel and his friends, Samuel's rebukes of Saul when he got out of hand, to mention only a few. Why, then, among all the passages of the Bible concerning this issue must we single out this particular one in the New Testament as our ultimate guide?

We wonder also how far those who uphold this particular passage of scripture would go in adhering to it. Would they consistently apply it to every ruler who has ever existed or would they admit that there might be room for exceptions? Is it never wrong to serve an evil king? Does submission mean blind obedience? Is it not true that our ultimate obedience is always to God and that, although we ought to uphold our earthly rulers to the end of preserving order, we will ultimately find our allegiance to the Lord taking precedence? And is it not true also that those whose authority is from God, are in turn subject to God?

What do we do when the rulers in power have arrived there by forcibly overthrowing the previously existing powers, as is the case with our present government? Why were they not subservient to the previous rulers?

And finally, this statement must be applied to any nation which insists that it is still a democracy. In a democracy, the governing authorities are the people themselves and it is improper for any one person or group of persons to assume absolute power.

3. Issue number three deals with the theological understanding of the role of the missionary and finds the foreign missionary required to "limit himself to religious activity" or to "stick to preaching the gospel." Each person who raises this issue, be he missionary colleague or government official, has his own understanding of what that means. Basically, however, it is an attempt to radically dichotomize what are usually called "evangelism" and "social action." We regret the separation of these two because we find them to be common and inseparable concerns of Christ in the New Testament. While calling men of all walks of life to a new birth, a new life and a new community, Christ healed the sick, fed the hungry and ministered to the poor, and at the same time also directly challenged the authorities on such matters as working and healing on the sabbath. We frankly see no way to live in Korea as missionaries attempting to be true to Christ's example without sharing these concerns for the total life of man.

We are also bemused by an understanding of our role which seems to imply that the "religious" aspect of life is relatively unimportant and that, therefore, we can meddle in it as much as we please. One would think that those who insist on separating the "religious" from the "physical" or "earthly" would also insist that the religious is of most crucial importance. Nevertheless, we are offered free rein in this area even to the extent of government support of activities which it decides are genuinely religious.

This raises a challenging question: are we willing to let this or any other government determine what is or is not proper religious activity?

4. Another area of concern which has recently gained tremendous publicity and emphasis is the "national security" question. Many say that while freedom, justice and civil liberties are important, these must take second place to defense against the expansion of communism in Asia, and that therefore, those who are actively working for those issues must postpone their efforts in light of the more important priority of defense and security. We can only take this statement as a contradiction in terms.

Without denying either the existence of the communist threat or its severity, we would make certain observations. We have recently observed the collapse of Vietnam, not because of lack of foreign aid in finances or man-power, but because the people of Vietnam were not sufficiently inspired by a succession of totalitarian leaders to resist aggression. We believe that Korea's greatest asset in countering communist aggression has long been the fierce anti-communist stance of the Korean people (and especially the Christians) based on a great desire for freedom and justice. By destroying freedom and justice, by trampling on human rights, by outlawing all voices of opposition or differing opinions, the Park regime is destroying the only hope of unity and common commitment to its goals, even to one as important as national security. The goals of national security are actually dependent upon an atmosphere and genuine support of democratic freedoms and justice, but these are the very things which present government practices tend to smother out. This in itself is, in our opinion, the real threat to national security.

5. The final criticism with which we will attempt to deal is what has quite properly been called "don't stick our neck out." Actions by some missionaries

which upset the government result in inconveniences for all missionaries who suddenly find that they are under surveillance and that it is more difficult than previously to obtain visas, residence permits and tax exemptions. This is perhaps the most difficult of all the criticisms to answer because we are sensitive to what is happening and we do feel badly that our involvement has caused inconvenience to others.

But let us place the issue in the most glaring light possible. Through exhaustive research, prayer and personal involvement based on our own understanding of Jesus' words in Matthew 25:31 ff, we came to feel that eight essentially innocent men were executed by the Korean government. Can we honorably remain quiet in such a situation? In other words, which is ultimately more important, innocent death or inconvenience?

And finally, we would beg your understanding as we turn this issue around and point out that others' actions and involvement affect us also. Those who support this government either directly or through indifference and silence, make it extremely difficult not only for us, but even more important, for the millions of Korean citizens who long for a just and humane life.

x x x x

We hope that this letter will foster a greater understanding and cooperation in the Lord's work. We hope that you will accept it in a spirit of love, knowing that it is not meant to be a closed or final statement, but that we offer it as an open-ended statement, realizing our need for continuing growth, new insights and open dialogue with all our brothers and sisters in Christ. The Spirit gives each of us a special and different function in His service, and yet we believe that out of this diversity we are, each one, working to build up the Body of Christ which is the church.

If you are interested in getting together for a more personal dialogue, either for further exploration or clarification, please contact us.

W. Ransom Rice, Jr.

Suzanne Rice

Basil M. Price

Robert J. Kelly

Sean Dwan

Gene Matthews

William A. Basinger

Charles A. Krauth

Fran Krauth

Walter F. Durst

Louise M. Durst

Willa Kernan

Marion Current

Ian Robb

Jo-anne Fisher

Delores Smiskol

Madeleine Guisto

Richard Petersen

Didier t'Serstevens

Dorothea Schweizer

Harriett P. Moon

Jack Corcoran

Benedict Zweber

Pat Ryan

Jan 1975

Is The Korean Methodist Church alright as it is?

A Message to Methodist Church Members.

by Bishop Mah, Kyong Il

The 12th General Conference has produced a deplorable event in the history of The Korean Methodist Church. Finally, a core or nucleus, which has existed for a long time within the Korean Methodist Church, has gathered together and burst out.

The first public reaction seems to be asking, "why did they walk out and set up an independent organization, instead of remaining to the end to check the others?" This kind of response seems to imply that all the responsibility for the split is on our side. At first glance it might be so. About two days after the split, two retired ministers very anxiously came to us saying that this split must be reunited by all means. It is really a heart rending matter.

So many people called me up on the phone. Some of them were very anxious, while others were sympathetic, and even more gave encouragement for further efforts. Many have sent information that their churches are going to remain neutral. At a meeting of Missionaries, a decision was made that the Mission should not join with either side, and a recommendation from the Missionary Association of Methodist Missionaries in Korea was sent to the New York Board in which it was stated that the mission subsidies should be discontinued for a while.

I regret very much that the Korean Methodist Church has split, but I have been keenly aware of the necessity of rooting out the chronic evil practices done by whom ever and whenever it is, that have continued for a long time throughout the history of The Korean Methodist Church.

Then what are these chronic evil practices? They have centered in the so called Church Headquarters, a structure of ecclesiastical authority, made up of the bishop, division heads, and board members all flooded by political factions which are struggling for ecclesiastical power, producing the chronic evil practices. Finally, this struggle for ecclesiastical power has grown day by day, with serious and low grade aspects, until it has reached a state in which they choose methods and means that are not faithful, but artificial.

Now, the church's political factions are seated, so to speak, in the seat of God, executing, by proxy, God's authority, trying to secure places of power. They are dividing and negotiating with prepared ballots, and allocate positions they plot together and agree to conspire. This is the actual situation of the Korean Methodist Church today.

Part of the leaders and churches who disagreed with them, organized the so called "Kyungki General Conference" four years ago and separated to oppose them. These kinds of situations have made the Methodist Church scatter into pieces - personal interests, success in life, influential relationships, etc. Such situations have been maintained with positions of power in the Korean Methodist Church.

Young past and church workers have had to take part with certain political factions even though they hated it. As we say, "Even though the mustard is very hot, yet one has to eat". Because, if they did not take part with some faction, they would not be able to maintain their positions in the church ministry.

From several years ago, we began to cry out from a corner of the church that these things should not be. Some cried out for "Shinpoong" or a New Wind, others cried out for "Kwangsin" which means Renewal. A non-political faction was born in the church. Many ministers, and some suggested a reformation of the Korean Methodist Church, and others cried out for a revival or renewal campaign within the church. But all kinds of clean up campaigns and moralization campaigns could have no effect whatever upon those who aimed at church power.

Therefore, more than 80 or 90% of all the churches desired a reform in the church structure (to center on the local church, and with a multiple bishop system) at the special General Conference held in 1972 the structure revision plan was rejected (for the hands of those who sought power). This was really a sad story. For that reason, the Korean Methodist denomination has fallen into division, confusions, and fabrications within its leadership, and in the shadow of political plots its authority has fallen to the ground, its functions paralyzed, its administrative ability stagnant, and we are unable to find its fundamental mission activity, in a sort of pandemonium for The Korean Methodist Church.

From last spring (1974) looking forward to the 12th General Conference, several leaders were determined to try to begin discussions for the purpose of finding any new path. We tried to gather ideas, that would restore to The Korean Methodist Church its normal and graceful appearance, during each of the Annual Conferences. The District Superintendents responded well to this. They said the play with the small pieces of paper (printed lists of candidates and positions) should be discontinued, pointing out that such kind of play is an unfaithful activity. However, two of the church political factions were able to achieve complete unity, and working together from the beginning they circulated the pieces of paper.

As they declared openly during the 12th General Conference, this is how they justify themselves. They said that we should support them as they desire because they supported us as delegates when the vote was taken for selection of the General Conference delegates (during the Annual Conf.) This was their theory that we have a moral obligation to them.

It was by means of such illicit unions and plotings for their own interests, that the Pharisees and Priests, as the church authorities, were able to succeed in having Jesus nailed to the cross. It was, however, an evil flower which would remain throughout history.

Others said we are only a small minority. But the righteousness of God can appear in the minority also. The greatest light may be revealed in the middle of the crying of the minority, rather than through the majority.

We thought that all together we must check their tyranny and self-flattery, and unexpectedly we were able to secure that line of confrontation. We decided that we should not covet any kind of position, so, from the beginning, even though all kinds of negotiation we did not expect any position.

Is The Korean Methodist Church allright as it is? - - - - - (3)

We thought that a method to develop the church in a normal way, which would be able to achieve the mission of the church would be to change the system of power structures which cause evil practices in the Korean Methodist Church, to spread the power and center the system toward the local church. So we tried to find a breakthrough. However, even though the others appeared to have weakened in their stand and their aim for strong church authority, finally, they did not depart from their principles to the end. Through some negotiations, after 20 ballotings for bishop, an agreement was reached to first vote on the General Board Members, before proceeding. However, during the night a printed list of candidates for General Board was circulated to all the delegates who followed their factions. And what is even worse, there were two different name lists circulated, one the genuine faction list, and the other a deceptive list. Their high degree of political methods really surprised us. Now, this brings The Korean Methodist Church to the ultimate extreme.

They are having hallucinations if they think that because they have these ballots they can do anything else they want. When anyone asserted that the business should be conducted faithfully, conscientiously, and with prayer, they bantered, "Is this a revival meeting?" So whether we should stay or leave the meeting seemed to lose all meaning for us. This was a sad and lonely feeling. Our feeling is to follow humbly in the hard path of our Lord even though others are enjoying their church powers. Our people are placed in a difficult situation today.

Now is the time that something must be decided in order that the Methodist Church may serve the people for human history. Isn't it really a shameful thing that we spent our energy for a meaningless church power struggle, instead of endeavoring with each other to help our church take a step forward in the path of mission for hope, freedom, and peace by following the Lord Jesus Christ?

We have chosen a very difficult thing. This must be lonely and tiresome. But we feel this is the way the Lord wants. We should throw away idleness, compromise, and submission to such leaders, and rather take this burden upon ourselves. Fortunately, if we weed out several church politicians from the Korean Methodist Church, we feel sure that many churches and church members will be in sympathy with such a meaningful way, and walk along with us.

Neutralization and contemplation are good, but, if we throw away our righteous banner that we raise highly, compromise with the easy path, or unite without any conditions, regardless of the way, in order to be one, just on the surface, The Methodist Church will be faced with miserable consequences arising from cooperation with unfaithful deeds.

Martin Luther, and John Calvin, also protested against and escaped from the degenerate Catholic Church in the Middle Ages. John Wesley also could stay no longer in the Anglican Church. Division is not the only bad thing. Rather, easy-going compromise and cowardly submission are greater sins. Through this opportunity that was given us, we must hear again the calling of the Lord, who is re-writing our history, and we must make our decisions by faith. We are afraid that through unconcern, indecision, and laziness we shall sin before our Lord.

Is The Korean Methodist Church All-right. s it is? - - - - - (4)

The Korean Methodist Church must be renewed. It must be normalized.
The evangelistic movement of John Wesley must reappear. Because now is the
moment that is needed to march forward with a living evangelistic campaign, we
must shake off all the dust of past injustices.

January 9, 1965

The Korean Methodist Church(Renewal)
Headquarters Office
Seoul, Chongno Ku, Inhyon Dong, 2 Ka, 192-30
(Shin Song Sang Bldg) Phone 2-4121/7 Ext. 492

Is The Korean Methodist Church Allright as it is? - - - - - (4)

The Korean Methodist Church must be renewed. It must be normalized. The evangelistic movement of John Wesley must reappear. Because now is the moment that is needed to march forward with a living evangelistic campaign, we must shake off all the dust of past injustices.

January 5, 1975

The Korean Methodist Church (Renewal)
Headquarters Office
Geonil, Chongryu, In Hyeon Dong, 2 Ka, 192-30
(Shin Sung Sang Bldg) Phone 22-4121/7 Ext. 482

STATEMENT
(Press Release)

By Chun Whan Lee
Chairman of the Board

April 10, 1975

The Board of Directors of Yonsei University held a special called meeting of the Board to deal with the resignation of President Tae Sun Park as President, submitted April 3, and to decide on the instructions from the Ministry of Education, and announces the following decisions.

1. Resignation of President Tae Sun Park as President.

The Board, in accordance with President Park's message today requesting that his resignation be accepted because he believed "the only way to preserve the tradition, history and spirit of Yonsei University in this ordeal is for me to resign", and in order to preserve the decisiveness and true meaning of his martyr-like spirit in sacrificing himself, decided, with the deepest regret, to accept the resignation of President Tae Sun Park as President.

2. Dismissal of Professors Dong-Gill Kim and Chan-Kook Kim

It was decided to refer to the Chairman of the Board, with power, the disposition of the matter in accordance with the official instructions of the Ministry of Education.

3. The question of the re-admitted students was not discussed. As it is a school matter it will have to be settled by the Acting President.

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MCUI Photo

Miss Park Keun-hye, daughter of President Park Chung Hee, addresses Christians in Taegu yesterday.

'Revisit Korea' Program To Get Started June 15

The "Revisit Korea Program" will be kicked off June 15 with the arrival of a 40-man group of American veterans of the Korean War, the Korean War Veterans Committee (KWVC) said yesterday.

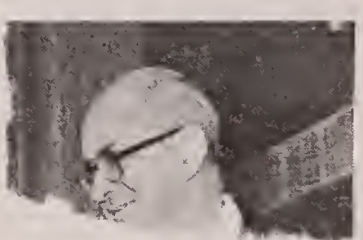
The program plans to induce, as a first step, some 10,000 foreign war veterans by early next year from 16 allied

countries which fought under the banner of the U.N. Command during the Korean War (1950-1953).

The invitation is timed for the 25th anniversary of the outbreak of the Korean War June 25 and the 30th anniversary of national liberation from Japan Aug. 15.

The 16 allied countries include the United States, Britain, Australia, Canada, France, the Netherlands, Greece, and Turkey.

The visitors will spend five days and six nights free of charge but will pay airline fares discounted by 50 per cent between Korea and their countries.



Prayer Meet Stresses Unity

TAEGU — Miss Park Keun-hye, the eldest daughter of President Park Chung Hee, yesterday called on Christians to cope with national crisis with united efforts.

She made the remark during a prayer meeting at the Cheil Church in Taegu sponsored by the Korean Salvation Mission Group, of which she is honorary director.

Rev. Kang Sin-myong said that "we Christians must learn to repent in order to prevent injustices and irregularities."

The occasion attracted over 2,000 Christians from various churches in the Taegu area.

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Poet's Trial, Student's Suicide

Incidents Mar Foes' 'Truce' With Park

By JOHN RODERICK

TOKYO (AP) — The threat of a North Korean attack has damped the fires of the South Korean civil rights movement. But a poet's trial and the suicide of a university student keep the flames flickering.

The fall of Indochina to the Communists, coupled with belligerent talk from the North's President Kim Il Sung, have brought about a nominal cease-fire in the campaign to force the government to grant more democratic freedoms.

For South Korea's intellectuals, opposition parties, students, and Christian activists — all staunchly anti-Communist — the prospect of a North Korean takeover is more frightening than the restrictions imposed by President Park Chung Hee. They are willing to

unite against the perceived common danger.

But they stress that they have not surrendered their principles, still insisting that a democratic South Korea could confront the North more effectively than one united through fear and strong-arm tactics.

The poet involved is Kim Chi Ha, 34, once sentenced to death for the pungency of his poems defending democracy and again on trial for his life after being released on Feb. 15 in a general amnesty.

Ten days after getting out of prison he wrote an article which said pro-Communist charges against the People's Revolution Party — PRP — were a government fabrication. On March 13 he was arrested again and tried under the anti-Communist law which could again invoke the death penalty.

His first trial session on May 19 broke up in confusion when he denounced the court as prejudiced.

"The PRP case was so sensitive that the government summarily executed eight prisoners on April 9 to quell protests and block further inquiries," said the underground "Korea Newsletter" circulated in Japan and published, it says, by the "Korean Resistance."

Two American Christian missionaries, Protestant George Ogle and Catholic James Sinott, were expelled, the newsletter said, because they insisted the charges against the PRP were false.

The newsletter said the Seoul newspaper Dong-A Ilbo was silenced "for printing accurate news about the case" and leaders of the Korean National Council of Churches arrested because

of Christian support for wives of the victims.

It described Kim as "the spirit of the Korean resistance" and quotes his 1974 poem: "My blood cries out reject every lie and falsehood reject them."

It also quoted the American writer, Norman Mailer, as saying:

"Kim Chi Ha is a poet with a serious gift of metaphor and a clear eye. His sense of revolution is religious and democratic. . . It is a measure of the tyranny of the Government of South Korea that such a poet and democrat has been arrested for Communism and is at present under possible sentence of death. What a surprise to the world if the Government of South Korea would exhibit some evidence that it has learned the

lessons of South Vietnam. What a miracle if my own country has learned the same lesson and brings pressure to bear on the Government of South Korea to release Kim Chi Ha."

The student involved was Kim Sang Chin, 27, an undergraduate in the Department of Agriculture, specializing in livestock, at Seoul National University. On April 10, he wrote an until now unpublished open letter to Park Chung Hee which said, "I believe that the establishment of true democracy is the strongest power in resisting Communism."

The next day, after writing a farewell note, he committed suicide by disemboweling himself. His letter and last words, taped and recorded by sympathetic friends, are being passed from hand to hand among Seoul's university students.

"How can we continue to endure this situation, what is there hope for?" he asked. "The messenger of death is staring us in the face. It is coming through the gloomy air of this dark society. Why should we hesitate? How can we have more time to think? The campuses have become servants under the threat of closure; The professors have become government spokesmen; and we have continued to cry without receiving any response — like chickens who have lost their mother.

"If we believe that our claims are just and are in accord with the dictates of our conscience, then we should not continue this life of dishonor, permitting our self-dignity to be trampled upon. Some of our friends are lying on the cold cement floor, and other innocent people have vanished. The tree named 'democracy' must be nourished with blood. Listen my friends. Do have the courage to spill your revered blood to allow the green leaves for eternal democracy to flourish in this country!"

Kim criticized the Park-inspired Yushin constitution which inhibits freedom of the press, speech and assembly. In May, Park issued a new decree virtually silencing such criticism.

In his open letter Kim told Park: "I know that you have loved these people (the Koreans) more than anyone and that you have lived according to your own vision for this country."

Then he added: "A great leader can only be respected when the people can truly respect him — not when they are forced into obedience. Why do you think you are the only person who can lead this country in this situation? Why don't you give up this fallacy that only you can carry the heavy burden for the safety and prosperity of this country? Every citizen has been given a feeling of hope and a feeling of anxiety for the future of this country."

Finally, he said, "I think that words spoken and written before death are worthy of consideration, for is it not true that all humanity is purest before death?"



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Monday, June 16, 1975

Birthday



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Declaration of the Korean Methodist
Women Regarding the Church Split

May the Eternal Father who made us brothers and sisters in Him grant special blessings to you. Since it is a particularly difficult time in history because of the split in our church, how troubled you must be.

The district secretaries and executive members representing all of our W.S.C.S. met February 13th and 14th at the Ansikwan our Retired Workers' Home. After praying for the whole Methodist Church we discussed our present situation. From our discussion we noted the following:

1. The members of the W.S.C.S. feel shame and sorrow, the pride of the Methodist church is lost, and our minds are hurt by the church split.
2. The women of the Korean Methodist Church as laywomen, make up two thirds of the church membership. We support and serve the church with our whole hearts. However, we are not allowed to have a voice in the important decisions of the church. Therefore the church split makes us shocked and angry but helpless.
3. The district secretaries of the W.S.C.S. have observed that the church split is blocking the original evangelistic movement of the church all over the country.

Because of this we have made the following declaration and we have sent it to our church leaders, the district superintendents and every pastor.

We declare:

1. The Methodist W.S.C.S. women will continue our mission to proclaim the Gospel in spite of the church split.
2. The W.S.C.S. membership is organized from all of the Methodist Church. With a history of seventy three years and the pure purpose of doing God's work it will continue as before.
3. Understanding this pure purpose we ask every church leader, district superintendent and pastor to help us continue without interference because of the split.
4. To the two Bishops we request that you look for the way to unite our church without delay. We realize that you have the responsibility to do this.
5. Our W.S.C.S. will try in every way with all our hearts and minds to bring harmony to our church. But in case thus is no harmony, we declare that we women will unite ourselves and all our strength regardless of the church situation, and will continue our mission to the church and the world!

The Executive Committee Members and
The District Secretaries of the Korean W.S.C.S.

Kim Ok Na, President

Kor. Presbyterian Church
Conf. on Mission
2,000 ministers & elders

S. H. Moffet

A RESOLUTION
(A Translation)

In keeping with the decision of the 59th General Assembly (September 1974), a Mission Conference of Ministers and Elders of the Presbyterian Church of Korea was held at the Young Nak Church in Seoul from June 30 to July 3, 1975. Under the theme "Becoming a Missionary Church," we--some 2,000 ministers and elders from all over the country--gathered in one place to celebrate the 90th year anniversary of mission in Korea; and with one mind and will we gathered to establish an (appropriate) posture for our church as we look forward to the 100th anniversary of mission.

Through such activities as worship, Bible study, lectures and group discussions, we have a deep feeling for the important call to mission which is the Church's responsibility and at the same time realizing the one great task confronting the people of the nation today, we have decided to make known at home and abroad the following joint resolution.

1. We take pride in the Presbyterian-Reformed faith which we have received as an inheritance, and we pledge to devote ourselves to the mission of the Gospel on the basis of the biblical and evangelistic, Presbyterian-Reformed faith.
2. We must arrange the structure, systems and facilities (or equipment) of the church for mission, and by reflection correct irregularities in the church which hinder the proclamation of the Gospel, and thus promote public confidence in the church in both high and low places in the General Assembly in order to stimulate missionary activity among individual church members.
3. We pledge to strive positively for the security of the nation having a greatly increased awareness of the threat posed by the communists of North Korea to the freedom for (carrying out) the mission of the Church. At the same time we must point out that irregularities, injustice and corruption within the nation are also causing a threat to national security, and we urge the correction of these things as quickly as possible.
4. We must point out that the Holy Spirit association for the Unification of World Christianity (so-called Unification Church) and other rampant, false mission organizations are becoming enemies of the real mission of the Gospel, and we resolve to work together to restrain (or to check the effects) of them.
5. We also firmly resolve, while participating at home and abroad in various kinds of mission and church development in unity with all Christian churches, to be witnesses for the salvation of our nation on the one hand and also to strive with one mind and with all our strength for the sound development of the whole Christian Church.

July 3, 1975

Shin-Myung Kang, Chairman
Mission Conference of
Ministers and Elders

Medical

Shil Jun Lee, Ha Chung Myun
Kojedo, Kyung Nam, Korea 603-27
May 4, 1975

Dear Friends,

As I start this, and think for a moment about those to whom I am writing, I can visualize the faces of so many of you, scattered across the U.S.A. and in other countries. There is something terribly impersonal about this type of "Dear Friends" letter, but I fear I have no choice. To further impersonalize the situation, this will be a fairly technical letter. We have entered an entirely new phase of work here on Kojedo, and this letter will attempt a brief, but rather detailed, description of what we are about. For any of you who prefer not to wade through all the technical aspects, please do see Jean's postscript at the end.

Last September, Jean wrote that we had reached one of those proverbial crossroads at which a decision affecting the future of our work here on Kojedo needed to be made. The circumstance that brought us to that point was the termination of our five-year pilot study grant under the Christian Medical Commission of the World Council of Churches (hereafter referred to as simply CMC). Our situation at that time was a mixture of pluses and minuses. The Project was helping to acquaint the medical and nursing professions with the needs in rural areas of Korea, but was doing little to influence the government's approach to health care delivery. We had developed a reasonably effective, simple, low-cost community health program aimed at covering the total population of the upper one-fourth of the island of Kojedo, but were handicapped by a number of serious drawbacks:

- a) Inadequate income, largely due to the very small amounts generated from community outreach services (maternal and child health, tuberculosis care follow-up, family planning, school health, remote village health stations, etc.);
- b) difficulty in referring to mainland hospitals those patients needing more specialized care (about 5%) because of the high costs of such care;
- c) slow enrollment in the medical insurance program (total of 4000 members) despite a low premium (approximately 60¢ per family per month), largely because of b) above. Sixty cents a month for insurance is a significant expense for many homes and discourages some from joining the program, but to most, the greatest lack in the insurance program is the absence of coverage for catastrophe care should such be necessary. Because we have only minimal facilities for specialty care that can be covered by medical insurance, the program lacks sufficient appeal.
- d) our inability to achieve self-support because of the above factors;
- e) the difficulties inherent in utilizing non-physicians in the treatment of patients in doctorless areas in a country where such is still illegal, as it was in the U.S. until recently.

The choice presented to us last fall was one that might best be described as, "fish or cut bait." To "fish" meant to set up a program that --

- 1) covered the entire island;
- 2) had solid government support;
- 3) would be open to all segments of the population (using subsidies for the poorest), but
- 4) would also be fully supported within Korea;
- 5) would have an impact on the government's efforts in health;
- 6) would adequately handle referral patients in the plan's own referral hospital, and thereby
- 7) would stimulate active enrollment in medical insurance;
- 8) would fully utilize doctor substitutes and other para-medical personnel where such were needed.

To "cut bait" meant to markedly decrease the scope of the Project and, for all intents and purposes, probably to close it down completely, for self-support of a full, balanced program under our previous circumstances would be unlikely.

The choice was presented to the CMC and ourselves because of two circumstances. First, Kojedo was chosen by the government as an area for major industrialization, in the form of ship building primarily. Obviously, this would markedly change the financial structure of what was previously largely a farming community made up of very small subsistence level farms. Second, Dr. Chung Hee-Sup, former Minister of Health on two occasions, and presently National Assemblyman from the Seoul area and a powerhouse in government health circles, became interested in the Kojedo Project as a possible prototype in health care delivery for rural Korea.

If we were to "fish", the plan was to build a complete, integrated, comprehensive system of health for the island, with an area-wide insurance program supporting a network of seven primary care centers with a referral hospital at the center of the island. Construction costs and the first two years of running expenses would be covered by outside funds obtained through the CMC. Additional requirements for this expanded approach, as outlined by the CMC, were as follows:

1. The area should be designated by the government as a Demonstration Area, allowing for a full experimentation in new forms of health care for Korea, unimpeded by legal obstacles.
2. Prime emphasis must be on primary care, on health maintenance and early simple curative care, with full utilization of paramedical personnel.
3. Solid government support, involvement, and leadership must be evident.
4. There must be full participation of the developing industries (shipyards) on Kojedo in the health plan.
5. Referrals to the referral hospital must be carefully screened and limited to those patients specifically needing specialized care.
6. Capable Korean field leadership for the plan must be forthcoming before the final decision was made.

The decision to "fish" was made in late February, 1975, with a joint agreement by Dr. Chung Hee-Sup, who is in charge of the plan, the Korean government, the CMC, and the Kojedo Project. The plan has been divided into phases. The first phase includes 1) the designation of a Korean field director, 2) the start of training programs for community health nurse practitioners (under the auspices of the Maryknoll School of Nursing in Pusan) and for community health workers (at the Kojedo Project site), 3) the start of construction of two of the seven primary care centers which will eventually be scattered over the entire island, and 4) the continued support of a third such center (the present Kojedo Project) which will also act as the field training center. This phase has already been half funded by Germany's Bread for the World, and the programs are underway. The second phase, which includes the construction of the remaining primary care centers (one to be built by the largest shipyard) and the construction of the referral hospital, will be funded by the Central Agency of Germany once all plans are completed and mutually approved.

An outstanding field director has been found, Dr. Han Dae-Woo, presently a professor at Yonsei University in Preventive Medicine, and previously a Minister of Health official in charge of Family Planning, with extensive training in his field in the U.S. The government has set aside the whole island of Koje as a demonstration area, and the governor of the province has turned over the authority for health care on the island to Dr. Chung Hee-Sup's Health Plan Corporation.

To fish is not always to catch what one seeks. Obviously, to begin is only that, -- to begin. A great deal of work awaits all of us, of which the major need to communicate with the islanders is not the least. (Their representatives have been included in the planning, but we need to markedly expand this effort.) This is an entirely new field of experience in Korea, and we all have much to learn. We always appreciate the interested concern so many of you show in your letters, and the prayers we know are undergirding our efforts here. If any of you also happen to have contact with the extensive Health Maintenance Organization experience that has accumulated in many areas in the U.S., and have access to information and articles on the subject of prepaid group health insurance plans, they would be helpful additions (duplicates included) to what we have already received.

Sincerely yours,

JDHN

John R. Sibley

Jean's P.S.: We have one very important postscript to add to this letter. By way of background, -- it has happened in the past that some philanthropic organizations in Korea have dramatized pathetic situations to generate funds, giving a distorted and embarrassing picture of the true needs. Like any country, including our own, Korea has a mixture of living conditions, and understandably does not want the world to see her as a destitute country that has never recovered from the war years. I don't believe our letters of thanks for gifts sent to the Project misrepresented the facts or were designed to set the tears flowing, but, for a while, it seems as though most letters of appreciation never reached those to whom they were sent. Some people have written and asked why we never wrote, and we could assure them that we did write. Our concern is that there may be many others who never asked and just assume we were careless and impolite in failing to acknowledge gifts. We do write! -- not always as soon as we mean to, to be sure, but reasonably soon, we hope. As far as we know, checks have not been lost, but, if you have not heard from us, please do ask, in case that has happened, too, without our knowing it. We are terribly sorry about this!

JEAN

Seoul. July 1975.

In her first interview ever granted to a foreign journalist, Keun-Hye Park, eldest daughter of Korea's president Chung-Hee Park, reaffirmed her Christian faith and revealed that she had been baptized a Catholic some eight or nine years ago while attending the Sacred Heart Middle School in Seoul. When she asked family permission for Christian baptism her mother, the late First Lady, though a Buddhist, agreed and attended the ceremony.

Since Madame Park was ~~assassinated~~ killed in August, 1974, by an assassin's bullet, Keun-Hye has become acting First Lady assisting her father at state functions and numerous public appearances. In her interview with Mrs. Everett Hunt, an OMS International missionary, the 22-year-old girl said that without her Christian faith to sustain her she could never have survived the tragic shooting of her much-beloved mother nor could she have borne the heavy state duties so suddenly thrust upon her.

Major influences in her decision to become a Christian, she said, were the teachings of Jesus Christ and the catechism. When asked about President Park's attitude toward her acceptance of Christianity, she said, " My father's attitude toward religion is completely free. My younger sister and I are Christians; my grandmother is Buddhist; my father believes in God. We often have family discussions about the words and teachings of Jesus Christ and Buddha."

Miss Park is concerned about excessive emphasis on material development in the world today. She feels that materialism jeopardizes

Miss Park - 2 2 2 2 2 2 2

direction, that is, if there must be too much emphasis on either side, let it be on the side of the spirit rather than on matter.

In recent months the president's daughter has publicly testified of her faith before large gatherings of Korean Christians rallying to show their solidarity with the nation against the continuing threats of communist invasion from the north. When asked what she would like to say to other young people like herself, she thought for a moment, and said, "Let's keep our spiritual development in balance with the material progress we are working so hard to achieve."

Dear Ed:

I started to rewrite this—but decided to leave it much as it was (see Mrs. Hunt's enclosed copy). You might add somewhere that Miss Park graduated last year from the Jesuit college, Sogang University, in Seoul, and at the head of her class. Cynics might smile—but professors there whom I trust are very insistent that she earned it, and her grades were not due to her connections. She is very widely liked by the Korean people, as was her mother before her.

Yours,

Samuel Hugh Moffett

The churches' simmering feud

By A Correspondent

The Catholic Church and a small Protestant sect, once the most vocal human rights and democracy in South Korea, have been virtually silent since the 1970s. In Indo-China, they have been their lay followers' voice and the need for "unity," as demanded by Park Chung Hee.

The Gospel and its proliferation were not done under Government auspices, but the interrogation of priests, criminal prosecutions of church leaders and laymen by the CIA (KIA) in the past two years have, nevertheless, prompted the church of the Christian church is being re-examined.

In 1970, Park has been no different in Park and his Christian church. He was condemned in April. That prosecution was meant to prevent further arrests and to punish who, until May, had been the only one so seriously as to be arrested. He sets in motion a plan to speak in Latin on the radio to thwart possible wire-tapping.

In the weeks, this correspondent has heard of numerous KIA counter-espionage plans, manifestly reminiscent of the year's report, which draw on the wisdom of the Park regime. According to sources, the plan and its execution have both familiar and new elements.

In May, about a dozen police interrogated the members of the Catholic Students' Association at the Resurrection Seminary University was suddenly closed into the night. More recent Park's Catholic students have entered the police with an armed search.

Significantly, Father Lee Ki Chul, a priest at the main Catholic church in Seoul, left for Rome in 1970. He was the reluctant resignation of Cardinal Stephen Kim Gyeong-il in the month. Father Lee is the KIA interrogation center. He was one of 13 hours over a period of 10 days. It was all very carefully planned, including the fact that he was being interrogated in his quarters. He was not in the authorities' hands.

At the end of the month, Lee saw Park's name in the newspaper. He had his name at the end of a list of a structure which had been destroyed. He had "denied" the charges and had a "warrant" for his prosecution. For weeks, he had been in a hospital. He had a "warrant" for his prosecution. He had a "warrant" for his prosecution.

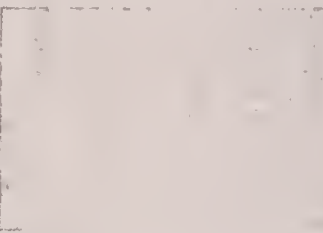
from some 15 countries throughout the country.

The KIA is obviously holding back an announcement of this new "conspiracy" led by students and priests to overthrow the Government until the need arises - such as when student protests again break out, as they inevitably must. Although it is understood that as many as 400 students were separately interrogated to put the pieces of the "plot" together, there has apparently been some rethinking about who the leaders are.

There has been no attempt to link Father Lee, the students and the handful of other priests who have been under investigation since April, with the priest Kim Chi Ho, whose fiery lyrics have so rankled the Government. Kim, a convert to Catholicism after he was allegedly severely tortured in 1970, is on trial for his life, after the authorities claimed he had committed a second offence under the anti-communism law. Under the law, first offenders may be jailed for seven years, but second offenders may be executed.

An extensive case has been built around Kim's prison notebook of last year and, primarily, the "confession" he signed on March 18, 1971. The KIA told he was "a communist believing in Marxism."

Kim challenged the presence of senior judge Kwon, because he had served as



Park Hyung Kyu, Kim Kyun Suk, Cho Seung Hyuk, Kwon Ho Kyung. A trial.

an adviser to the military tribunal which sentenced alleged members of the People's Revolutionary Party (PRP) and others last year. Kim's writings include statements that the real case was fabricated by using confessions made under torture. His trial is now in recess.

Another trial of significance to the Christian community have "for weeks" church with embezzling West German church funds. Kim Kyun Suk, general secretary of the National Council of Churches in Korea, a strong civil rights advocate is accused of diverting about US\$10,000 to the other defendants, Park Hyung Kyu, Cho Seung

Hyuk and Kwon Ho Kyung, and others. The prosecution claims that Kim received \$48,700 from West Germany but instead of using it for approved mission work in slum areas, he made donations to support the families of men imprisoned under President Park's emergency decrees of last year. The other are charged with similar offenses.

The defendants, or a large group, did not deny the charges or such, explaining that the money was spent not for personal consumption, but to help others. Significantly, the West German aid organization, Bread for the World, has sent an affidavit to the Ministry of Justice protesting to the defendants' good characters and stating that the money spent on prisoners' families was fully in keeping with the spirit in which the funds were provided.

A visiting representative from the World Council of Churches William Thompson, who is a New York attorney, quipped after reviewing the case: "Any child would acquit these men in ten minutes." Indeed, it is sufficient for Park's Christian critics to interpret this case as anything but an attack on the Church.

AUSTRALIA

A tempting target for the Opposition

By Alan H. Randall

Canberra: If it had entertained any doubts about the matter, last week has proved to the Labour Government that its chances of survival are very much on the line. The week began with the results of a by-election in a seat it had held for 21 years. The seat was lost with a record swing against Labour of more than 17%.

And, within days, Prime Minister Gough Whitlam sacked Deputy Prime Minister Jim Cairns from his job as Minister of the Environment (Cairns also loses his job as Deputy Prime Minister) because of his curious dabblings in international petrodollar markets.

Despite Opposition leader Malcolm Fraser's paying down of the possibility of an early election by utilizing his Senate superiority, the Government's strategy was becoming too tempting a target to ignore.

Whitlam and Fraser had both emphasized intensity in the by-election for the northern Territory seat of Casey, a speciality of the big game of June by Gough Whitlam. Whitlam's deputy for seven years and Minister by Cairns just 12 months ago. At Whitlam's urging, Cairns decided to switch party politics to independence as Ambassador to Sweden, clearing the way for an extensive Cabinet reshuffle.

JULY 11 1975
FAR EASTERN ECONOMIC REVIEW



4-H Official Notes *Korea Herald*
Feb 4, 1975
**U.S. Farmers Impressed
With Korean Trainees**

By Yoo Taek-jin

"American farmers have good impressions of Korean young men who have been sent to the United States to study agricultural techniques under the Korea Agricultural Training Program," said W. Francis Pressly, director of the international division of the National 4-H Club Foundation.

He came here Sunday to review and evaluate the agricultural training program to map out future plans in consultation with the Agricultural Development Cooperation and the American-Korean Foundation Inc. (AKF).

"Some of the Korean trainees even encouraged American families to go to church and get up early in the morning by setting examples" he said. He explained the program is aimed at sharing ideas and techniques in terms of agricultural practices between Americans and Asians from Korea, Japan, Thailand and others, thereby contributing to the increase of agricultural production and the enhance-



Pressly

ment of nutrition for people.

"The other role of the project, which provides lessons at dairy and poultry farms and others, is to promote understanding among people who have different customs and culture," the director remarked.

"However, one of the important things the Korean trainees should remember is that they have to adapt the agricultural techniques and technical methods they have learned in America to the Korean needs," he stressed.

Pressly said some stumbling blocks in the way of the program are the problems of communication posed not only by language barriers but by different ways of life.

Meanwhile, Carroll B. Hodges, director of AKF's Korean branch, pointed out in an interview that the trainees should put emphasis on what they learn rather than what they earn.

A total of 163 Koreans are now undergoing training on about 90 farms in midwestern and southeastern areas of the United States through the help of the national 4-H club Foundation and AKF. Eighty Koreans have so far completed the two-year course.

The National 4-H Club Foundation was set up in 1948 to support 4-H programs across the United States.

CALENDAR

—Luncheon Meeting of the Seoul International Women's Association, Chosun Hotel 12:00 noon, today.

—"Korea, 1890," a slide illustrated lecture by Dr Samuel H Moffett, Yongsan Library Music Room, 7:30 p.m. Feb. 5.

—Concert by Seoul Philharmonic String Quartet, Yongsan Library Music Room, 7:30 p.m. today.

—Concert by National Symphony Orchestra, featuring latest works by five Korean composers, National Theater 7 p.m. Feb. 7.

—Concert by Orchestra featuring torium, 7 p.m. Feb 8 and 9. The program features Brahms' D. Major Concerto and Dvorak's "New World" Symphony.

THE KOREAN CHURCH

I. The Position of the Korean Church Today

God, the creator and controller of human history, caused in 1834 the transformation of Korean history into a new evangelical history. For the success of His task, He has managed to bring us help through the missionaries from the United States, Australia and Canada. We feel grateful for this.

In the process of its growth, the Korean church had to undergo much adversity, struggle, and suffering on its difficult path. We think, however, it was under God's special protection that the strong growth of the Korean church was made possible, growth which is second to no church in the other target countries of the Christian mission. We feel grateful for this, too.

In the midst of the multipolarizing international political powers, Korea is now extending her diplomatic hands even to communist countries under its own new polarization system in search of an independent maneuvering ground for the nation. And locally, in an attempt to stop the long history of struggle and tension between North and South and to bring peaceful reunification through talks, Korea has inaugurated a nationwide campaign to foster its national power.

In carrying out this campaign for a new national history, the Korean church should not allow itself to be alienated, nor should it lag behind the rest of the nation. The Korean church has heard the strong call of this new history, and it is, in answer, engaged in the task of Christianization of all military troops and evangelization of the entire nation. Thus the Korean church has indeed embarked on a new phase in history and a new era of Christian mission. It can hardly be said, however, that the Korean Church is completely ready to take action as strong as the call itself. In the face of the unprecedented demands of this new history, the Korean church is more than ever before in need of cooperation and coordination from its sister churches of goodness and integrity, for its present mission is a great and yet a difficult one.

In order to perform our mission in the face of the rapidly-changing tumultuous history, the Korean church has to grow strong and be united, and at the same time it has to develop a system to manage its power.

It is my belief that the sister churches of the different Missions, which through the past century have built us churches, led us, walked with us by our side, and pushed us along from behind, should now understand the situation in history, in social demand, and in mission in which the Korean Church is now placed. They, I think, should be united with us and stand in

the lead in the creation of a new history in evangelism. All of us must realize that the mission can not be "yours" or "mine," but it can only be "ours" in Christ--one thing under union. Any church which is the body of Christ is "mine" as well as "ours" no matter where or when it is. So anyone who answers the call of the church should do his best to let his church be a church under union.

It is with the greatest pleasure that we meet here in Korea again to seek measures and positions through which we can unite our power for the successful performance of the evangelical mission of the Christian churches.

I believe that during the few days of our meeting we people of the same religion and of Christ's mind should be able to have good ideas to bring a new era in the evangelical mission in Korea by means of discussing the topics of our common interest. Thanks to the preparatory committee members, I think we will be presented with the items that have already been agreed upon and also with the items that are still left to be discussed. Now I would like to point out a few urgent problems which the Korean Church is faced with today so that they might be considered during the process of our discussions.

II. Problems Requiring Urgent Solution.

1. New Ties with the Sister Missionary Churches.

It has been understood all along that the sister churches cannot operate exactly as the Korean church does due to the different social conditions of their home countries, although they have taken part in "Partnership in Mission" with us. The sister churches are involved with us in Korea in one thing, the evangelical campaign, which is uniquely Korean in nature. But we ought to be united in the use of the personal and financial assistance from the sister churches. Diplomatic relations alone between two nations are not enough for the performance of evangelical mission in a society. A united church means an organic unity between churches and a demand for consistency in different activities. We have been working for the realization of this point; I personally feel it is still far from being satisfactory.

2. Personal Affairs

Today's society calls for trained specialists for different fields. In each field only trained people become efficient workers, and this means no contribution can be expected from those who aren't trained. When the Korean church explores a new field for an evangelical movement, it needs the help of those from the sister churches whose cooperation can be useful for this purpose. And, according to current mission policies, those missionaries here should be able to be reassigned so that they can best be utilized considering their individual skills, just as a Korean church member can.

3. Finance.

A new decision is necessary to enable us to budget the funds from the sister churches for major projects that are important today, rather than having the funds distributed directly. A close examination of the past records may be necessary to do this. The Korean churches, I think, should also be financially involved and make whatever projects they do co-projects.

4. Training leaders.

The training of efficient leaders who can cope with a changing society should be emphasized. Short and long training courses, local training and overseas training, and refresher training may be considered. It would be very meaningful for better understanding and cooperation between churches if a sister-church system can be adopted under which the concerned churches would exchange pastors for short periods of time for their training.

5. Ties between churches.

Because of the factional traits of our church, the union work of the Korean churches and their ties with churches overseas have been weakened and are left ignored. Especially the ties with the World Church are particularly vague. The sister churches' cooperation is highly desired to improve ties with the World Church and participation in its projects in the future.

6. Social Service

Since we have been overly wrapped in our own church life we are being alienated from local society. Local citizens' aversion to the Church can be eliminated only by voluntary services for them in their own localities. This will also help them to come voluntarily to the church, or give them opportunities to come. In order to make this possible, we must train church leaders so that they will take an interest in the problems of the people around the church and take part in their solution.

7. Missionary properties in Korea.

We have to be careful in dealing with the properties of the Christian missions in Korea. They have to be dealt with only in the direction of the glorification of God and in the way of more effective missionary activities.

Lastly, may God bless the representatives from the sister churches, and be with us through our discussions so that they will lead us to the creation of a new history in His glorification.

not be sure whether this was "the jackal."

KOREA TIMES - Dec 24, 1975

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lea-
and

ROK Per Capita GNP \$470, While N. Korea's \$390 in '74

WASHINGTON (Hapdong)— South Korea's gross national product (GNP) and per capita GNP for 1974 at market prices were \$15,800 million and \$470 respectively while those of north Korea were \$5,960 million and \$390, according to the World Bank Sunday.

In its yearly publication "World Atlas" dealing with the population, GNP and growth rates, of the countries of the world the World Bank listed south Korea in the middle income low developed countries

(LDCs) group whose per capita GNP fell between \$200 and \$500 while putting north Korea in the category of centrally planned economies.

According to the data, the growth rate of the per capita GNP in south Korea was 8.7 percent for 1965-73 (8.5 percent for 1965-72) while that of the north was 2.7 percent (4.0 percent).

In 1974 south Korea had a population of 33,495,000 and the north 15,437,000.

PM
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- ★假髮 장발族이 늘...
- ★똥파리研究 20년의授教
- ★꽃나기演藝人 '제비族' 實態

地震! 서울의 高層빌딩 끄덕없나?



〈제540호〉 1975년 5월 16일

한국일보사 발행 (값 50원)

종합소화효소제
베스타제
동아  제약

◇사진=토키 담은 金慈玉 새 팔간 보트에 흰블라우스를 받쳐입은 金慈玉(24)은 『어렸을때부터 토키를 담았다』는 얘기를 들었다고 깔깔거린다. 취미는 군것질, <양반>(MBC-TV)과 <꽃피는 팔도강산>(KBS-TV)에 겹치기 출연중.

<李炳熙기자필음>

사랑하는李朝 2代 宣敎한 사랑

햇빛본 모페트家의 家寶 寫眞 500여점



1990년대 서양의 서양인들인 이모와 이모의 아들인 이모. 이모는 이모의 아들인 이모이다.

백두발산의 배편만

백두발산의 배편만... (Introductory text about the exhibition's theme and location.)



백두발산의 배편만... (Main text describing the exhibition's content and significance.)

形體조차 없니, 形體만, 西大門 등과 生活風習까지 생생히 보여줘



西大門, 1537년 (中宗32年)에 세워진 서울의 옛 문물. 1539년 이모의 사당사라지 표정이 되었고, 이모의 사당사라지 표정이 되었다.



본지 사무원·이모, 이모

이모의 사당사라지 표정이 되었다... (Text describing the historical context and the author's perspective.)

전민교육

전민교육... (Text discussing the concept of universal education and its implementation.)

父親 모페트목사 全國을 '걸으며 布敎, 本國서보내온 馬車, 자전거 倉庫쳐넣고 모페트夫人 "난 한국인의 아내" 自處

「寫眞展」에 이모의 사당사라지 표정이 되었다... (Text detailing the life of the missionary and his wife, and the exhibition's focus.)

1975年 2月16日

假髮전문 理髮館도 생겨
가발 품질 最高 1천5백원

가발 전문점인 '가발 전문점'이 서울 강남구 테헤란로에 개업했다. 이 전문점은 가발의 질과 디자인을 중시하며, 특히 고급스러운 디자인의 가발을 많이 취급하고 있다. 개업 초기부터 많은 고객들이 몰려들었고, 현재는 하루 평균 50여 명이 방문하고 있다. 이 전문점은 가발의 질과 디자인을 중시하며, 특히 고급스러운 디자인의 가발을 많이 취급하고 있다. 개업 초기부터 많은 고객들이 몰려들었고, 현재는 하루 평균 50여 명이 방문하고 있다.



가발 전문점인 '가발 전문점'이 서울 강남구 테헤란로에 개업했다. 이 전문점은 가발의 질과 디자인을 중시하며, 특히 고급스러운 디자인의 가발을 많이 취급하고 있다. 개업 초기부터 많은 고객들이 몰려들었고, 현재는 하루 평균 50여 명이 방문하고 있다.

파마도하며 쑥스러워 2.3명 메쳐다녀
거의 成人되고 싶은 欲求 流行때문

최근 젊은이들 사이에서 파마와 메쳐다녀는 유행이刮고 있다. 특히 20대 초반의 젊은이들이 이 유행에 동참하고 있다. 이들은 파마를 하면 자신감이 생기고, 메쳐다녀는 친구들과 어울리기 편하다고 생각한다. 그러나 일부 전문가들은 이 유행이 지나치게 유행하면 오히려 자존감을 떨어뜨릴 수 있다고 경고하고 있다. 또한, 파마와 메쳐다녀는 피부에 자극을 줄 수 있으므로 주의해야 한다고 조언하고 있다.

話題의 썸

최근 연예계에서 화제가 되고 있는 썸(연애) 관련 이야기들이 많다. 특히 몇몇 유명 연예인들의 연애 소문이 인터넷을 뜨겁게 달구고 있다. 이들은 연애를 하면서도 여전히 팬들에게 사랑을 받고 있다. 그러나 일부 연예인들은 연애가 직업에 방해가 될 수 있다고 우려하고 있다. 또한, 연예계에서의 연애는 항상 언론의 감시하에 있기 때문에 더욱 조심해야 한다고 조언하고 있다.

歐美서 110쌍 新郎·新娘
一統一教 합동 결혼식



미국에서 110쌍의 신부신랑이 한 교회에서 합동 결혼식을 올렸다. 이 결혼식은 매우 성대하게 치러졌으며, 많은 사람들이 축하해주었다.

20여살의 한국인과 國際 결혼해
47세 獨身주의자가 美國 新婦와

한국의 한 젊은이와 미국의 한 나이 많은 여성이 결혼했다. 이 결혼은 '국제 결혼'의 한 예로 꼽힌다. 이 젊은이는 20살이었고, 나이 많은 여성은 47살이었다. 이 결혼은 많은 사람들의 관심을 끌었다. 특히, 나이 많은 여성이 젊은 남자와 결혼하는 것은 흔치 않은 일이다. 이 젊은이는 미국으로 이민을 왔으며, 이 여성은 오랫동안 독신주의를 지켰다. 이 결혼은 서로 다른 문화와 배경을 가진 사람들이 어떻게 사랑할 수 있는지를 보여주는 좋은 예이다.

이 결혼은 많은 사람들의 관심을 끌었다. 특히, 나이 많은 여성이 젊은 남자와 결혼하는 것은 흔치 않은 일이다. 이 젊은이는 미국으로 이민을 왔으며, 이 여성은 오랫동안 독신주의를 지켰다. 이 결혼은 서로 다른 문화와 배경을 가진 사람들이 어떻게 사랑할 수 있는지를 보여주는 좋은 예이다.

새로운 구토증 치료제
토스민
내복약



차멀미
배멀미
임신구토에
토스민



내복약
값: 60원
동성제약(주)
TEL: 52-5135~7



1898년의 南大門

1898년 12월 21일 촬영된 남대문 사진이다. 당시의 남대문은 지금의 남대문역 부근에 위치하고 있었다. 사진에는 남대문의 웅장한 규모와 전통적인 건축 양식이 잘 드러나 있다. 또한, 당시의 거리 풍경과 사람들의 모습도 함께 담겨 있어 역사적 가치를 지닌 중요한 기록이다.

남대문은 조선시대 서울의 남쪽을 지키던 성문으로, 1394년 조선 건국 이래로 여러 차례 개축되었다. 1898년 당시에는 이미 쇠락의 길을 걷고 있었지만, 여전히 서울의 상징적인 건축물로서 그 위용을 자랑하고 있었다.

이 사진은 1898년 12월 21일에 촬영된 것으로, 당시의 남대문과 주변 환경을 생생하게 보여준다. 사진 속의 남대문은 높고 웅장하며, 전통적인 한국 건축 양식을 잘 보여주고 있다. 또한, 당시의 거리 풍경과 사람들의 모습도 함께 담겨 있어 역사적 가치를 지닌 중요한 기록이다.

寫眞으로 보는
 南化100年
 ②



남대문은 조선시대 서울의 남쪽을 지키던 성문으로, 1394년 조선 건국 이래로 여러 차례 개축되었다. 1898년 당시에는 이미 쇠락의 길을 걷고 있었지만, 여전히 서울의 상징적인 건축물로서 그 위용을 자랑하고 있었다.

수정된 낙태법(1975년)은 낙태를 허용하는 낙태법(1975년)보다 훨씬 엄격하다. 낙태를 허용하는 낙태법(1975년)은 낙태를 허용하는 낙태법(1975년)보다 훨씬 엄격하다. 낙태를 허용하는 낙태법(1975년)은 낙태를 허용하는 낙태법(1975년)보다 훨씬 엄격하다.

導入 1년만에 선풍 MR키트 新流産術

落胎者 50%가 未婚女



플라스틱 빨대子宮안에넣고 内容物빨아내
手術시간은 2~3分 施術費도 3~5000원쯤
月經예정일 2週內반아야 効果
經産婦에겐 全身 마취필요없고

「落胎者의 사기」주요점
낙태수술의 위험성은 매우 높고, 낙태수술을 한 후에는 평생 불임이 될 수도 있다. 낙태수술을 한 후에는 평생 불임이 될 수도 있다. 낙태수술을 한 후에는 평생 불임이 될 수도 있다.

◆임신기간 약 40%
임신기간이 약 40%인 경우 낙태수술을 할 수 있다. 임신기간이 약 40%인 경우 낙태수술을 할 수 있다. 임신기간이 약 40%인 경우 낙태수술을 할 수 있다.

◆미스김·키네에오버

미스김·키네에오버는 낙태수술의 위험성을 경고하는 글이다. 낙태수술을 한 후에는 평생 불임이 될 수도 있다. 낙태수술을 한 후에는 평생 불임이 될 수도 있다. 낙태수술을 한 후에는 평생 불임이 될 수도 있다.

美醫師 카만氏가 7년만에 開發 한국엔 3년부퍼
일본 개인産婦人科선 무자정 施術 精향도

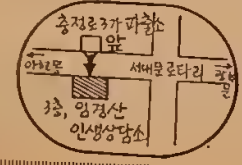
<이하廣告>

사람이 살아간다는 것은 중생을 향하여 한발자음씩 다가간다는 뜻이며 모든 科學이 發展하여 가는것은 人間의 不安이 더욱 커간다는 뜻입니다. 오늘의 이 시점에서 당신은 무엇을 생각하고 있으며 아무런 근심과 걱정이 없습니까? 이세계 사람들의 骨相과 수상이 똑같지 않는것과 마찬가지로 인간의 운명도 모두가 다를것입니다. 과연 당신은 자기가 지금 하고자 하는 일과 미래에 대하여 자신만만 하십니까? 先天은 命이요 後天은 運이라고 林景山 女史가 부를것입니다.

女僧의 易理學者 되

選擇 科目은 高一 학년부터
이사 잘못가면 패가 망신
시험 합격 진급문제 상담.....
이런 愛人을 가지면 幸福하다

이런 愛人을 가지면 幸福하다
시험 합격 진급문제 상담.....
이사 잘못가면 패가 망신



1975年 2月 23日

1895년의 光化門



朝鮮朝 太祖 4년 (1395년) 경복궁의 정문으로 창건된 光化門은 世宗 13년의 重修를 거쳐 宣祖 4년 (1592년) 임진왜란으로 불타 버렸다. 그뒤 2백73년만인 高宗

2년 (1865년) 大院君의 영단으로 復元, 한일합방이후인 1927년 일본인들에 의해 강제이전, 6·25전란으로 다시 燒失되는등 민족과 피란을 함께했다. 사진의 光化門

은 大院君이 복원한지 30년뒤인 1895년의 모습 【馬布三悅옥사씩음·馬三樂목사제공】

写真으로 보는
光化100年



지금의 光化門은 68년3월15일 공사비 1억5천만원이 투입된 3차공사로 12월 2일 준공하고 단아한 모습의 光化門이 제자리에서 볼수있게 41년 불탄지 18년만의 起死回生이었다.

모형의 옛날 그대로이지만 木材가 큰 크리드론 바뀌어 문화재적 가치에다 소중이 되고있다. 그러나 그 건립후 1천원을 건립비로 5천 원

세계의 女傑

書報

【영국】 에드워드 여왕은 66년 1월 6일 95세의 나이로 세상을 떠났다. 여왕은 21살의 나이로 왕위에 올랐고 62년 동안 통치했다. 여왕은 2차 세계 대전 중에도 왕위에 계셨다. 여왕은 1952년에 70세의 나이로 재위하셨다. 여왕은 1953년에 10월 26일 웨스트민스터 사원에서 21살의 나이로 왕위에 올랐다. 여왕은 1952년에 70세의 나이로 재위하셨다. 여왕은 1953년에 10월 26일 웨스트민스터 사원에서 21살의 나이로 왕위에 올랐다.



◇이리안·진기
인도 독립 운동가. 1930년대 인도 독립 운동에 참가한 여성 지도자. 1931년 영국에서 투옥된 후 1937년에 인도로 귀국했다. 1942년에 영국에서 투옥된 후 1945년에 인도로 귀국했다. 1947년에 인도 독립을 이끌었다.



◇이사벨·페론 아르헨티나 대통령 (44). 1976년 7월 16일부터 1982년 7월 28일까지 아르헨티나 대통령직을 역임했다. 1976년에 34세의 나이로 대통령직에 취임했다. 1982년에 48세의 나이로 대통령직에서 물러났다.



◇마가레트·대처 영국 수상 (49). 1979년 5월 3일부터 1990년 11월 28일까지 영국 수상직을 역임했다. 1979년에 49세의 나이로 수상직에 취임했다. 1990년에 61세의 나이로 수상직에서 물러났다.



◇엘리자베트·바가이 케냐 대통령 (44). 1979년 12월 1일부터 1982년 12월 31일까지 케냐 대통령직을 역임했다. 1979년에 44세의 나이로 대통령직에 취임했다. 1982년에 47세의 나이로 대통령직에서 물러났다.

女僧이 易理學者 되기까지

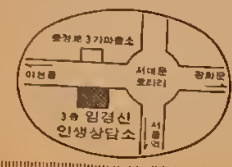
사람이 살아간다는 것은 죽음을 향하여 한 발자음씩 다가간다는 뜻이며 모든 科學이 發展하여 가는 것은 人間의 不安이 더욱 커간다는 뜻입니다. 오늘날의 이 시점에서 당신은 무엇을 생각하고 있으며 아무런 근심과 걱정이 없습니까? 이 세계 사람들의 骨相과 寸상이 똑같지 않는 것과 마찬가지로 운명도 모두가 다를 것입니다. 과연 당신은 자기가 지금 하고자 하는 일과 미래에 대하여 자신만만 하십니까? 先天은 命이요 後天은 運이라고 林景山 女史는 부릅짓고 있다는 데

選擇 科目은 高一 학년부터
이사 잘못가면 패가 망신

시험 합격 직급문제 상담... 이런 男女가 맞다면 幸福하다

四月八日 佛國頭公休日 公布功勞入 體太松 體志在 體 體 體

林景山 人生相談所
電話 (2) 8674
(75) 8079





1898년의 南大門

서울 전차길이 열린 1898년의 南大門(속명 南大門)은 좌우 양쪽에 날개 처럼 성벽이 둘러쳐져 있었다. 비좁은 성벽은 南山 꼭대기의 봉화대를 거쳐 지금의

水口門으로 연결했고, 왼쪽은 西大門을 거쳐 仁莊山으로 올라갔다. 馬布드說書사가 이 사진을 찍을 때 城밖에는 구멍가게들이 즐비하게 들어선 시장이

성내있었다 1908년 길이 열리면서 성벽의 지금의 南大門시장 전신이랄수있는 문밖의 구멍가게 시장도 형성되었다

寫眞으로 보는
開化100年
②



지금의 南大門은 서울의 한강이 아니라 성벽을 둘러싼 성곽의 한쪽이 아니라 仁莊山의 남쪽 그 지리에 4층 8각의 이 성곽이 세워졌고, 이 성곽이 세워진 후

현재 南大門을 중심으로 4방으로 뻗은 南大門시장 7구에서 南大門을 둘러싸고 있는 南大門시장 2면에서 2면 40만평을 차지한다

수술의 위험을 피하고 싶다면 M.R.키트 새流産術을 선택하십시오. 이 키트는 1년만에 선풍적으로 유행하고 있는 M.R.키트 새流産術을 소개합니다. 이 키트는 1년만에 선풍적으로 유행하고 있는 M.R.키트 새流産術을 소개합니다. 이 키트는 1년만에 선풍적으로 유행하고 있는 M.R.키트 새流産術을 소개합니다.

導入 1년만에 선풍 M.R.키트 새流産術

落胎者 50%가 未婚女



플라스틱 빨대子宮안에 넣고 内容物빨아내
手術시간은 2~3分 施術費도 3~5000원쯤
月經예정일 2週內받아야 效果
經産婦에겐 全身 마취필요없고

▲성공률 90% 이상
▲수술시간 2~3분
▲수술비용 3~5000원
▲수술방법
수술은 플라스틱 빨대(카테터)를 자궁에 삽입하여 내용물을 빨아내주는 방법입니다. 수술 시간은 2~3분 정도 소요되며, 수술 비용은 3~5000원 정도입니다. 수술 방법은 매우 간단하며, 통증이 적고 회복도 빠릅니다.

◆【중요】의사 주의
수술을 받기 전에 의사와 상담을 하셔야 합니다. 임신 주수, 자궁 상태, 건강 상태 등을 확인하고, 수술의 위험성과 이점을 충분히 이해하셔야 합니다. 또한, 수술 후의 관리 방법도 숙지하셔야 합니다.

◆인간인 경우 40%
인간인 경우 40%의 성공률을 보인다고 합니다. 이는 자궁의 상태와 임신 주수에 따라 달라질 수 있습니다. 또한, 수술 후의 관리도 중요하며, 의사의 지시에 따라야 합니다.

미안·키네오브

미안·키네오브는 최신 기술을 도입하여 개발된 새로운 수술 방법입니다. 이 방법은 기존의 수술 방법과 달리 통증이 적고 회복이 빠르며, 성공률도 높습니다.

美醫師 카만氏가 71년에 開發 한국엔 작년부터
일반 개인 産婦人科선, 무작정 施術 경향도

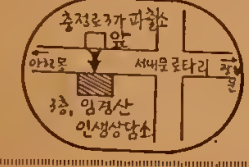
<이하廣告>

사람이 살아간다는 것이 죽음을 향하여 할말자음씩 다가간다는 뜻이며 모든 科學이 發展하여 가느듯은 人間の 不安이 더욱 커간다는 뜻입니다. 오늘날의 이 시점에서 당신은 무엇을 생각하고 있으며 아무런 근심과 걱정이 없습니까? 이 세계 사람들의 骨相과 수상이 똑같지 않다는 것과 마찬가지로 인간의 운명도 모두가 다른 것입니다. 과연 당신은 자기가 지금 하고자 하는 일과 미래에 대하여 자신만 하십니까? 先天은 命이요 後天은 運이라고
林景山 女史의 부름이 듣고 있습니다.

女僧의 易理學者까지

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시험 합격 진급문제 상당...
이런 愛人을 가지면 幸福하다

林景山 人生相談所
電話(72)8674
(75)8079



병원환자... (Text describing hospital patients and medical conditions)

비염·코마·기관지염

끝목마다 '소리, 흥내, 꼬마들'에 大流行

비염 환자가 급증하고 있다. 기관지염 환자가 급증하고 있다. 코마 환자가 급증하고 있다. (Text about increasing cases of rhinitis, bronchitis, and croup)

病院환자 鼻科 痲疹 國校 2.3年 衾學생 많아

병원환자... (Text describing hospital patients, including cases of rhinitis and measles)

비염 환자가 급증하고 있다. 기관지염 환자가 급증하고 있다. 코마 환자가 급증하고 있다. (Text about increasing cases of rhinitis, bronchitis, and croup)

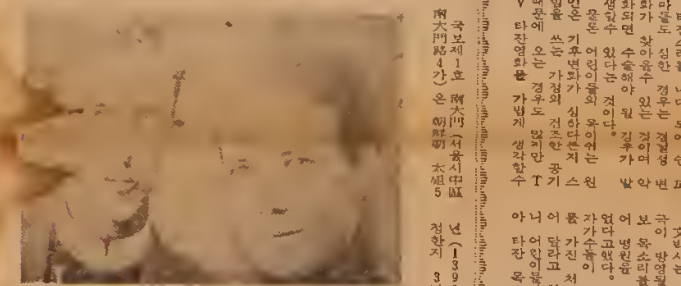


△TV영화에 나오면 타잔을 놀다가 생긴 어린이 이가 들어가 있다.

비염 환자가 급증하고 있다. 기관지염 환자가 급증하고 있다. 코마 환자가 급증하고 있다. (Text about increasing cases of rhinitis, bronchitis, and croup)



△신종 TV영화 출연할 흥내대문에 유인 어린이들이 이비인후과를 찾아가고 있다. (사진은 유인 기사와의 정사실과 관계없다.)



△1890년대 서울 경복궁을 사진으로 남긴 馬布三悅선교사 묘사부부. 이부부는 1899년 서울에서 결혼했다.

1898년에 찍은 '南大門' 寫眞에 담은 馬布三悅선교사

1898년에 찍은 '南大門' 寫眞에 담은 馬布三悅선교사 (Text about the 1898 photograph of Namdaemun and the missionaries)

1898년에 찍은 '南大門' 寫眞에 담은 馬布三悅선교사 (Continuation of text about the photograph and missionaries)

高聲의 흥내가 원인... 심하면 手術해야 친구 불러낼때도 '아아~아'로 통해 용맹성 키워줄지 모르나 情緒에 악영향 우려

고성인 흥내가 원인... 심하면 수술해야 친구 불러낼때도 '아아~아'로 통해 용맹성 키워줄지 모르나 情緒에 악영향 우려 (Text about the effects of high volume shouting)

일본의 신시제비 정수제인 토스민

새로운 구토증 치료제

토스민

내복액



차멀미
배멀미
임신구토에
토스민

내복액

값 : 60원

동성제약(주)
TEL: 52-5135~7



■, 養正지내놓고 해외.
 한국에 돌아와서 더 이상의 새옷을 사지 않는다는 말이 나오기 시작했다. 금요일 아침엔 서울에서 돌아오는 여행객들이 배낭을 메고 귀국길에 올랐는데, 그 배낭 속에 새 옷이 들어 있는 경우는 찾아볼 수 없었다. 여행객들이 귀국길에 올랐을 때, 배낭 속에는 옷이 들어 있는 경우가 드물었다. 여행객들이 귀국길에 올랐을 때, 배낭 속에는 옷이 들어 있는 경우가 드물었다. 여행객들이 귀국길에 올랐을 때, 배낭 속에는 옷이 들어 있는 경우가 드물었다.

■ 원의돈·카메라를
 여행객들이 귀국길에 올랐을 때, 배낭 속에는 옷이 들어 있는 경우가 드물었다. 여행객들이 귀국길에 올랐을 때, 배낭 속에는 옷이 들어 있는 경우가 드물었다. 여행객들이 귀국길에 올랐을 때, 배낭 속에는 옷이 들어 있는 경우가 드물었다.

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원·조용히 헤어지자"에 養正家族 대할수 없으니 아돼요
마지막만나던날 燒酒세 병나눠마시고 호텔에
베타이감자 장난인줄알고 反抗한번 못한채...

양부모님을 모시고 싶습니다
 저는 지금 부모님 없이 홀로 살아가고 있습니다. 어머니는 돌아가셨고 아버지는 지금도 병상에 누워 있습니다. 저는 이제 18살이 되었습니다. 혼자 살아가는 것이 힘들고, 부모님을 모시고 싶은 마음이 강합니다. 양부모님을 모시고 싶은 마음이 강합니다.

海外로 갈수있는
 이민 희망자 상담을 도와드립니다. 미국, 캐나다, 일본 등 해외로 이민을 가고 싶은 분들에게는 특별한 기회를 제공합니다. 상담을 받으실 때는 전화로 문의하십시오.

심포경수술기
 심포경수술기 전문 의원입니다. 5분 이내로 수술이 가능하며, 회복이 빠릅니다. 수술 후 통증이 없고, 흉터가 없습니다. 상담을 받으실 때는 전화로 문의하십시오.

新文化의 發源地

제2의 韓國人

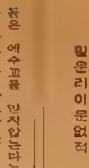
제2의 韓國人... "제2의 韓國人"이라 하면...

平壤의 宣敎敎會

平壤의 宣敎敎會... 평壤의 宣敎敎會는...

최초의 牧師양성소 「長老會神學校」 설립

平壤의 宣敎敎會



平壤의 宣敎敎會의 會長인 김동진 牧師.

北緯路에 建

北緯路에 建... 이 건물은...

關西開化의 역군 사뮤엘 A 모펏

關西開化의 역군 사뮤엘 A 모펏... 사뮤엘 A 모펏은...



1895년 평양에서 개최된 최초의 선교사회의. 왼쪽부터 김성환, 안익환, 김진호, 김진우, 김진철, 김진복, 김진호, 김진우, 김진철, 김진복.



신학의 전당장인 김성환 牧師.

新學의 전당 崇實·崇義학교 은영의 關西開化의 선구자

新學의 전당 崇實·崇義학교... 김성환 牧師는...

김성환 牧師의 생애... 김성환 牧師의 생애는...

大同江가서 學習班 조직하고 성경 가르쳐... 두아들 韓國에 남아 敎授·醫師로 활약

大同江가서 學習班 조직하고 성경 가르쳐... 두아들 韓國에 남아 敎授·醫師로 활약... 김성환 牧師의 두 아들인 김진호와 김진우...

영국 하원의원과 펜클럽 회장을 역임한 허버트 G 웰즈 작품 外五人 세계 교육 과학 명작. 日本·英國 및 全美國 방송·텔레비·영화도 한 세계적 명작! 1. 우주 FBI, 2. 독룡의 호수, 3. 루니의 신인 불사호, 4. 타인의 커지한 불사호, 5. 위기의 속삭임, 6. 위기의 속삭임, 7. 드림의 왕, 8. 드림의 왕, 9. 드림의 왕, 10. 드림의 왕, 11. 드림의 왕, 12. 드림의 왕. 1973년 12월 15일 발행. 9,000원. 새마을사.



昆蟲學者 앙리 파브르

人類에게 달린 자
위를 낚아 先鋒이라
말하던 人(狀). 그들
은 어찌를 싫었고,
무엇을 遙對하는가-
어기 個人들이 들이
는의 파노라마가 있
는.

自然을 무시한 少年

[앙리 파브르를 생시각한 이상치오 람
의 특이표제에 對한. 1910년 1월 25일
발.]
1844년 1월 22일, 이 1월의 11일을 맞이
한 파브르의 1월 22일. 그의 아버지가
그를 낳은 날이다. 이미 1월 22일이
가장 기쁘고 행복한 그는 7월 11일
까지도 23일 23일을 계속 6개월이
만 된다.

이 1844년 1월 22일은 파브르의 아
비친 생시각을 그릴 때 1844년 1월 22
일이 가장 행복한 생시각이었다. 그의
아버지 파브르가 7년 전 부친이었다.
그날 1월 22일. 파브르의 7년 전 부친
은 6살을 보지 않았던 것이다.
그날의 11월 22일. 파브르의 11월 22
일은 파브르의 11월 22일이었다. 그의
아버지 파브르가 11월 22일이었다.
그날의 11월 22일. 파브르의 11월 22
일은 파브르의 11월 22일이었다.

그의 아버지는 파브르를 7년 전 부친
이었던 것이다. 그의 아버지는 파브르
를 7년 전 부친이었던 것이다. 그의
아버지는 파브르를 7년 전 부친이
었던 것이다. 그의 아버지는 파브르
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그의 아버지는 파브르를 7년 전 부친
이었던 것이다. 그의 아버지는 파브르
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아버지는 파브르를 7년 전 부친이
었던 것이다. 그의 아버지는 파브르
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이러한 생시각이 그들을 회래로 하
게 된다. 이 때에 파브르의 생시각은
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어는 거울의 雙鏡

어는 거울의 雙鏡. 파브르의 생시각
은 그의 생시각이었다. 그의 아버
지는 파브르를 7년 전 부친이었던
것이다. 그의 아버지는 파브르를
7년 전 부친이었던 것이다.

- 파브르 (Jean Henri Fabre, 1823~1915) 외 유언을 단숨에
- 곤충 자연학 연구한데에 있어 있고, 곤충의 생애를 폭
- 하며 정밀한 자연학의 문헌에 대한 연구를 제시해주었다
- 집에 더욱 그 기적이 있다. 26.5일에 걸쳐 집필한 전10
- 권의 문헌적 저작 [昆蟲記]는 이러한 점에서 금미기의
- 고전 (古典)이라 인문학부의 위대한 유산으로 평가되고
- 있는 것이다.

방어와 세세한 특성을 관찰이 계속하
여 빛을 투여 하며 부흥스런 마음으로
부터 생물의 역사학자를 받았다. 이로
써 그는 세계의 역사학을 모두 보
도록 되리라 하였다. 그런데 이리까
자의 파브르의 이리 곤충 [昆蟲]이라
는 한가지 특성을 향하여 향하여 오
는 것이다. 그는 다만 그의 지식
을 가진 뿐 아니라, 모든 것을 하나
하나 관찰하여, 한 가지, 한 가지 모든 것이
에 대한 탐이 손을 뻗고 있을 때를
기뻐한다.

그런데 어떤 특성을 잃고 갈라진
을 방이 새로운 관에 옮겨서 연구하는
것은 누구에게나 흔히 있는 일이다.
비록 파브르에게는 이러한 일이 없었
는데 그가 31세의 일이었다. 그의 11월
을 파브르는 이렇게 쓰지 않았다.

「노년기 속에 좌절을 경험하게 되
기 전에 나는 죽지 않고서 죽었다. 스
도 나 속에서 일어나고 있다. 내가 이
가 내 마음을 속여주는 것이기에 이
있다. 내가 나를 계속 성찰하여 역을 해
속한다. 그것은 계속 생명의 원리를 깨
닫고 있다. 그것은 계속 생명의 원리를 깨
닫고 있다. 그것은 계속 생명의 원리를 깨

성의 분장을 그럭저럭 세심하게 관찰
구의 시험은 파브르에게는 없었다.
파브르가 말하는 「곤충기」가 고전
으로서 특유한 가치를 가지고 있는 것
으로 바로 이러한 까닭이었다.

아름다운 곤충의 詩

「곤충의 분장과 생물의 특성을 연구
하기 위해 (即題)와 같다. 그는 이리
속에서 비평가 노릇과 함께
하고 싶었던 곤충에 대한 깊은
은 애정 속에서 곤충의
에 대한 공헌을 하였던 것이다.
이러한 「곤충의 詩」라
하여 일차 문헌의 사이에서
도 널리 퍼져 있다. 곤충의
관공의 세계에 관한 관찰
에서도 수많은 관찰이 있다. 그
에서 관찰이 하나의 詩
라고 할 수 있다. 그는 이리 연구에서 기
뻐하고 있다. 곤충의 생애는 곤충의
생애는 곤충의 생애는 곤충의 생애
는 곤충의 생애는 곤충의 생애는 곤
충의 생애는 곤충의 생애는 곤충의 생
애는 곤충의 생애는 곤충의 생애는



앙리 파브르

곤충을 통해 人間世界 투시

이러한 생시각이 그들을 회래로 하
게 된다. 이 때에 파브르의 생시각은
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이것은 곤충에 관하여 파브르의
내부에 대한 생시각이었다. 그러나 그는

이것이 곤충의 생시각이 아니라, 파
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이와는 반대로, 곤충의 생애는 곤
충의 생애는 곤충의 생애는 곤충의 생
애는 곤충의 생애는 곤충의 생애는 곤
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인류문화의 偉大한 遺産 : 「昆蟲記」

自然科學의 金지암

「모든 현상은 법이 있다. 법은 법칙이다. 법
칙은 법칙이다. 법칙은 법칙이다. 법칙은
법칙이다. 법칙은 법칙이다. 법칙은 법칙
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甲午 東學革命的 序幕 (1893)

倭寇賊을 掃破하라

1893년에 들어와서 일본은 동양 각국에 대한 침략을 단행하였다. 이 침략의 선봉은 바로 동양의 바다를 횡단하여 동남아시아의 여러 나라를 침략한 일본군이다. 이 침략의 결과 동남아시아의 여러 나라는 일본의 지배를 받게 되었다. 이 침략의 결과 동남아시아의 여러 나라는 일본의 지배를 받게 되었다.

이 침략의 결과 동남아시아의 여러 나라는 일본의 지배를 받게 되었다. 이 침략의 결과 동남아시아의 여러 나라는 일본의 지배를 받게 되었다. 이 침략의 결과 동남아시아의 여러 나라는 일본의 지배를 받게 되었다.

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有事患難때 기꺼이 죽음이 臣下의 도리

『忠臣의 도리』는 조선의 충신들이 국난을 당할 때 어떻게 행동했는지를 보여주는 이야기이다. 이 이야기들은 우리에게 많은 교훈을 준다. 국난을 당할 때 우리는 어떻게 행동해야 할까? 우리는 어떻게 충성을 다해야 할까? 이 이야기들은 우리에게 많은 교훈을 준다.

資料 硏 究

韓國近代百年의 爭 點

籍沒·物故는 茶飯事

조선 근대 100년의 쟁점은 무엇인가? 그것은 민족의 독립과 자주권을 쟁취하는 것이었다. 이 쟁점을 쟁취하기 위해서는 많은 희생을 치러야 했다. 이 희생을 치러야만 민족의 독립과 자주권을 쟁취할 수 있었다.



○東洋軍을 進軍하러 가는 兵士들

趙秉式, 백성 잡아가두고 家産몰수, 公私金 75만 냥 횡령

國都는 이제 夷狄의 소굴화... 5백년 宗社의 우환이 朝夕에 달렸구나

조선의 국운은 위기에瀕하고 있다. 국가는 백성들을 잡아가두고 그들의 재산을 몰수하고 있다. 국가는 75만 냥의 공금과 私금을 횡령하고 있다. 국가는 이제 夷狄의 소굴화되고 있다. 5백년 동안의 宗社의 우환이 이제 朝夕에 달렸구나.

評 說

『忠臣의 도리』는 조선의 충신들이 국난을 당할 때 어떻게 행동했는지를 보여주는 이야기이다. 이 이야기들은 우리에게 많은 교훈을 준다. 국난을 당할 때 우리는 어떻게 행동해야 할까? 우리는 어떻게 충성을 다해야 할까? 이 이야기들은 우리에게 많은 교훈을 준다.

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편집자註

최근와 백인간의 인종차별, 여성과 남성의 불평등성이 시... (Editorial note regarding racial and gender inequality)

人種과 性的 平等性

○ 韓·정신문화연구소

인종차별, 성차별, 인종차별... (Main article text discussing racial and gender equality)

現代思想의 氣流

현대사상주의의 기류... (Introductory text for the 'Modern Thought' section)

현대사상주의의 기류... (Continuation of the 'Modern Thought' section)



인간의 생물학적 차이는 항상 있지만 그러나 그것이 체질의 차이를 아니다.

人種·性的의 不平等이 社會적 不正義 要素에서

인종·성의 불평등이 사회경제적 요인에서... (Main article text discussing social and economic factors of inequality)

인종·성의 불평등이 사회경제적 요인에서... (Continuation of the article)

성적차별의 기류... (Text discussing sexual discrimination trends)

성적차별의 기류... (Continuation of the text)

성적차별의 기류... (Continuation of the text)

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성적차별의 기류... (Continuation of the text)

新刊圖書案内 (New Book Catalog) listing titles like '中國近代史研究入門', '國際法新講', '韓國現代史論' and authors like 閔斗基, 李光麟, 李基白.

書塾完成 (Bookshop Completion) advertisement for 視聽覺教育社 (Sight-Hearing Education Society) with contact information and a list of books.

國漢書塾 (Gukhan Bookshop) advertisement with address and phone number.



TODAY at Soong Jun University

"Educating young men and women toward the 21st century"

Vol II No. 1

June, 1975



GEORGIA TECH'S PRESIDENT VISITS SJU

The president of Georgia Institute of Technology, Dr. Joseph M. Pettit, received an honorary Doctor of Economics from Soong Jun University on January 30 at commencement ceremonies where he delivered the main address. Dr. Pettit told SJU graduates that development of a better society whether in Korea or Georgia, depends on the cooperation of those from engineering-science fields with those in non-technical fields such as politics and economics. He advised the former to "understand technology in its broadest historical setting," and the latter to learn more about the "technically oriented way of thinking."

After twenty-five years at Stanford University, over half of that time as Dean of the Engineering College, Dr. Pettit became the president of Georgia Tech in 1972. He has authored several books in electrical engineering, and received an achievement award in electronics from the Institute of Radio Engineers.

Dr. Pettit's visit was a highlight of the sister-relationship SJU has had with Georgia Tech since January, 1974. Through a large USAID (United States Agency for International Development) grant, Georgia Tech specialists are assisting Soong Jun in reaching out to help Korea's small-scale industry. Both campuses are actively participating in their own areas. Dr. Pettit visited some of the factories where the Seoul campus is assisting, but time limitations prevented him from going to Taegjon. So far ten specialists from Georgia Tech have come to SJU.

Dr. Pettit's week-long visit included the factory inspections, a dinner given by Dr. Herman N. Kim which was attended by Dr. Hyung-Sup Choi, Minister of Science and Technology, the Republic of Korea and Dr. Mary Neville, Educational Officer of USAID-Korea, and tours of two government-sponsored science institutes. At the Korea Advanced Institute of Science, Dr. Pettit met several guest professors who had been his former fellow professors at Stanford University. Dr. Sang Joon Han, director of the Korean Institute of Science and Technology, entertained Dr. Pettit at a dinner in his honor.

(Continued on p. 7, col. 2)

FROM THE
OFFICE OF THE
PRESIDENT



SMALL ENOUGH TO CARE, BIG ENOUGH TO HELP—so reads a motto of a Chicago bank whose president happens to have been a classmate of mine at Harvard Business School. This, I feel, can speak for Soong Jun as well.

Soong Jun is growing but still is a relatively small institution: 1,700 students in Seoul and 1,000 in Taejon. With this size one can still try to be personal—an aspect which I believe can really characterize a Christian institution in these days. How do we make the most of Soong Jun's small size? How do we bank on our unique (at least, in Korea) two-campus structure—one in metropolitan Seoul and the other in the regional city of Taejon? My instincts tell me that we should go *personal* and at the same time *reach out* to our communities.

One of my joys after two years of initiation and learning on the job is that of coming to know a sizeable number of students by their names, backgrounds and aspirations. True, this is basic to any vocation dealing with people, as was the case, for instance, with my ambassadorial tour of duty in Europe a decade ago. But here one sees young men and women grow as persons! Involved here are more human values and less ulterior interests than in diplomacy.

Today at Soong Jun we are trying to pay more attention to individual students and alumni. Thus, we are beginning with our honors students who receive various scholarships. This gives us the added satisfaction of bringing to the fore some of the faithful friends of Soong Jun who have provided generous scholarship aid over the years. We are most

(Continued on p. 7, Col. 1)

Today at Soong Jun University

English-language newsletter, published twice annually

Soong Jun University	Soong Jun University
135 Sang Do Dong	133 Ojung Dong
Seoul, Korea 151	Taejon, Korea 300

Address corrections requested

Profile:
FORMER-PRESIDENT
KYUNG CHIK HAN



One of Korea's best known clergymen is Soong Jun alumnus, Dr. Kyung Chik Han. From its founding until his retirement in 1973, he was pastor of Young Nak Presbyterian Church, probably the largest Presbyterian church in the world (almost 5,000 families). This dynamic church has established 123 churches all over Korea, 92 of which are now self-supporting. Dr. Han is now Pastor-Emeritus and still preaches occasionally at all four Sunday morning services.

It was Dr. Han with other alumni who revived Soong Sil College (now Soong Jun) and he became its first president in Seoul.

Dr. Han graduated from Soong Sil in Pyong Yang in 1925, and went to Emporia College in Kansas for a year before entering Princeton Seminary. He graduated with the class of 1929 and returned home to become the pastor of the Second Presbyterian Church in Sinuiju, a city in north Korea just across the river from Manchuria. He fled south when the Communists took over and came to Seoul where he and other refugees established Young Nak Church in 1945. He was elected moderator of the General Assembly of the Korean Presbyterian Church in 1955. He has received honorary degrees from Emporia College and Yonsei University.

Soong Sil College had been closed in 1938 because of the Japanese demand that its students be forced to participate in Shinto rites. In 1954, Dr. Han reopened the college, using buildings at Young Nak Church. Many alumni came to teach and give assistance. The late Mr. Ha Sun Pak turned over to the school the mining rights to some property he held, which was one of the earliest sources of income. Other successful businessmen who were Soong Sil alumni contributed: Mr. Song-Ho Kim (who passed away this January), and the late Han Kyu Koh, Ho Ik Woo who is honorary president of the college, and the present Chairman of the Board, Dr. Herman N. Kim.

Dr. Han continued as President until 1958. By this time the college had moved out to Sangdo Dong and its new campus. Dr. Han again served the school by becoming the Chairman of the Board from 1967 to 1971, supervising the merger with Taejon College.

(Continued on p. 7, Col. 2)



MUSEUM BUILDING BEGINS

A unique institution, to be called the Document and Cultural Center, will soon have a permanent home. Soong Jun's Christian museum building program was officially begun with a ground-breaking ceremony on March 27. The target completion date is October 10 of this year, the 78th anniversary of the founding of the school. Currently the museum is housed in the basement of the chapel building.

In 1984, the protestant church in Korea will be 100 years old. In preparation for this celebration, it is expected that the resources of the museum will prove indispensable. Already special lectures have been held at the University on the impact of the Gospel on Korean culture.

The museum contains not only articles and documents relating to the early introduction of Catholicism and Protestantism into the Orient, but also artifacts found in Korea considered by many to be of Nestorian origin testifying to an even earlier entrance of Christianity into this peninsula. (See Today SJU, Aug., 1974).

Mrs. Sung-Dam Yang, widow of the museum founder, the Rev. Yang-Sun Kim, spoke briefly and eloquently to the assembled guests and Soongjunians. She said that the treasures of the museum belong to the whole Korean Church and to the Korean people. She spoke with a touch of humor about the bad days of the war here when, though the family lacked many things, her husband often returned home with a tied-up bundle; she would know that he had again taken their money to buy up some important document or artifact that he felt he must save for future generations of Korean Christians.

Many different people and organizations in Korea and abroad are contributing to the new building including Dr. Herman N. Kim, the United Presbyterian

Church, U.S.A., the Pew Foundation, Mr. and Mrs. W. Swallen, the Weyerhaeuser Foundation, the Carmel Presbyterian Church-Glenside, Pa., Mr. and Mrs. D. Elliott, and Col. Roy LeCraw. Further funding is still being sought. It will be a modernistic structure in a conspicuous place near the front gate with an area of approximately 22,000 sq. ft. including a basement and three upper floors. There will be areas for seminars, individual study and research, photography and exhibition preparation. Many articles and documents still held by the Kim family and others will at last be given the space and care they require for display and preservation.

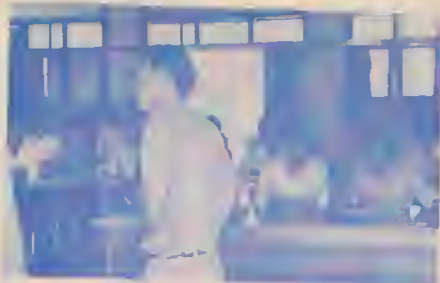


TAEJON GRADUATES SERVING CHURCHES IN SE ASIA

Two graduates of Taejon Presbyterian College, now Soong Jun University, are serving as missionaries in other Asian countries.

The Rev. Chong-Un Soh, Sacred Literature Department graduate in 1963, and chaplain at his alma mater from 1969-1972, is presently serving in Indonesia. After a six-month period of general orientation and language study in Singapore, he and his family moved to Indonesia in 1973.

As a messenger of the Gospel in a nation of 140 million people, Mr. Soh reports that the illiteracy rate is in excess of 40%, and in more remote areas it runs as high as 80-90%. Under the sponsorship of the Indonesian Bible Society, Mr. Soh has been given a place of leadership in an ecumenically based nationwide literacy campaign. This involves: 1) work in Christian communities, training people to read and properly interpret the Bible, and to encourage its application in the totality of life; and 2) outreach into non-Christian communities. Literacy programs are



initiated as an evidence of God's concern for all, with the hope that the introduction of this light may result in the redemption of many.

Mr. Soh was a recipient of the Reynolds scholarship upon graduation from Taejon College, earned his B. D. at the Presbyterian Theological Seminary in Seoul, and later was awarded the Th. M. degree upon completion of a two-year program at Calvin Seminary.

The Rev. *Sung Gwoon Chung* entered Bangladesh in August 1974, with his wife and two sons, and has been studying the Bengali language. This month he is to complete formal study and go to an area in the interior of the country to live among refugees and work in a hospital there.

He reports that since Bangladesh gained independence four years ago, it has suffered starvation, political and social anarchy, and the natural disasters of epidemics and floods from which many of the injured and ill have still not recovered. In this Moslem society 80% are farmers; the literacy rate is only 15 or 20%, and the per capita income per year is only \$75.

Mr. Chung is establishing contacts with young people and plans to launch a young people's evangelistic movement. He says that hope lies with the young who can become self-reliant and rise above their own misfortunes to creatively promote growth.

Mr. Chung graduated from Taejon College in 1968 and received a Reynolds scholarship to attend the Presbyterian Theological Seminary in Seoul where he earned a B. D.



The Anna Davis Industrial Workshop, a drawing by Kap-Soo Kim, '76, of an old photo in the museum.

SJU AND THE DAVISES A LONG FRIENDSHIP

The Anna Davis Industrial Shop made it possible for many poor boys to get an education at Soong Sil (now Soong Jun) in Pyong Yang. A close friend of founder William Baird, Mr. Samuel S. Davis, gave the college \$7,000 in 1907 to build and equip a place where students could earn their fees and room and board through carpentry, metal work, printing, and other skills. The shop was named after his wife, Anna Weyerhaeuser Davis.

Now the third generation is helping Soong Jun. Through the Edwin W and Catherine M Davis Foundation, named for their parents, the grandchildren are contributing \$5,000 a year for the Samuel S. Davis Scholarship Fund. Scholarships are given on a semester-by-semester basis to deserving needy students. The present generation of Davises are Mr. Frederick W Davis of Tacoma, Washington, and his sister, Bette D. (Mrs. Albert J.) Moorman of Atherton, California. Mr. J. S. Micallef, St. Paul, Minn., is also a director of the foundation.

This semester there are twelve Davis scholars attending Soong Jun. Four are introduced to our readers here.

Chul Soo Kim comes from a country village in Choong Chung Pukdo province. His family has been very much involved in the life of the Church; his sister is married to a minister and an older brother is now attending a Bible college in the States. Mr. Kim himself has been directing the youth choirs of his church here in Seoul.

A senior this year, he has been dependent on scholarship aid for his education. His father died in the Korean War and he is the youngest of five



children. Asked what he likes best about Soong Jun, he points to the atmosphere which he finds conducive to study; he has taken advantage of this making straight A's during the fall semester of 1974. He is majoring in textile engineering, but as he approaches graduation he has found himself increasingly interested in foreign trade. His fluent English will be a great asset in that field.



Sang Sei Lee is a senior majoring in mechanical engineering. He is an older student who has worked slowly but persistently at getting an education. His 66-year-old mother, widowed when he was nine, and a younger brother are dependent on him.

He works as a watchman at an electrical power station at night and goes to school in the daytime. He still manages to maintain a 3.86 grade-point average (4.0 would be perfect). Mr. Lee, who transferred to SJU in 1973, is assured of an engineering position with Korea Electric Company when he graduates.

Coming from a Buddhist home, Mr Lee says he first became aware of the presence of God last year at Soong Jun through its chapel services and a course called "The History of Christian Thought." He is in the process of becoming a church member.

History major *Eim Ju Choi* contributes her well-cultured voice to the university choir. Her father has been a teacher and now works for a small publishing company as a translator and editor. He is well known for poetry he has written. Miss Choi also enjoys writing poetry. A junior now, she would like to be able to continue



her education in graduate school and become a researcher in the field of East Asian history. She is particularly interested in the history of her own country. Miss Choi says she likes the Christian-family atmosphere of Soong Jun and especially the study conditions.

Chong Myong Kim is a junior from Pusan. Until he was nine years old he was raised by relatives but then was put into an orphanage. Starting to school quite late, he attracted the attention of a TEAM (The Evangelical Alliance Mission) missionary because of his brightness and diligence. With her help he finished school and also became a Christian believer. College



was interrupted by three years in the army where he served as a chaplain's assistant. After he graduates from Soong Jun he intends to be a teacher and he has particular interest in helping the unfortunate. Even now in college he has organized help for one of the other poor students to set him up in business as a food vender.

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DR. KANG RETURNS

Professor Sangeul Kang returned to the Taejon campus in mid-January upon completion of five years of graduate study at Michigan State University. In 1973 he received an M. A., and in 1974 he was awarded the Ph. D. degree in The Sociology of Education. He wrote his dissertation on "An Analysis of Social Climate Variables in Schools with Varying Black and White Student Composition When Socio-economic Status and Achievement Levels are Controlled."



Dr. Kang did his undergraduate work at Seoul National University Teacher's College, and also earned an M. A. in Education from that institution. Before going to the United States he served as a member of the Taejon College faculty from 1964 until 1970. Since returning to Korea he has been made Director of the Regional Development Institute on the Taejon campus and is an associate professor of Education.

REYNOLDS SCHOLARS SENT FROM TAEJON TO SEOUL SEMINARY

The Reynolds Theological Education Scholarship was established in 1964 for graduates of Taejon College who attend seminary in Seoul. Ella Reynolds (Mrs. John W.) Groves gives this scholarship in memory of her parents, Dr. and Mrs. William D. Reynolds.

Two missionaries from Korea, the Rev. Chong-un Soh (Indonesia) and the Rev. Song Gyoon Chung (Bangladesh) (see p. 3), were recipients of this scholarship as was Dr. Yong-Gil Maeng who was introduced to our readers in the November, 1974 issue of *Today at SJU*. Dr. Maeng now serves on the faculty of the Presbyterian Theological Seminary in Seoul.

Dr. and Mrs. Reynolds were among the seven pioneer PCUS missionaries to Korea and served with great distinction from 1892 until 1937. They, and those who followed them, built a network of secondary schools and Bible institutes where men and women came to study the Bible in depth. Because of the widespread study of Scripture, the Korean Presbyterian Church is now one of the great witnessing churches in the world.

During this time Mrs. Reynolds was busy teaching her three children, organizing women's work in churches, and teaching in Bible institutes. Because of her musical talents and fun-loving disposition, her home was a haven of love and fellowship for all occasions.

Dr. Reynolds, with his quiet sense of humor, his natural good manners and his gentle Christ-like spirit, touched the lives of hundreds of young men studying for the ministry. For over twenty-five years he was professor of theology in the Union Presbyterian Seminary in Pyong Yang. In 1895 he was appointed to the Union Board of Translators and played a major role in translating the Bible, the Confession of Faith, the Catechisms and the Bible Dictionary. He also translated his own textbooks and wrote some for publication. Not until the first revision of the Bible was completed in 1937, did Dr. and Mrs. Reynolds retire and leave for their home in Montreat, N. C.

TAE JON CAMPUS HAS KEY TO ALL CHEMICAL LITERATURE



Soong Jun chemistry students on the Taejon campus, undergraduate and graduate, have access to what has been called, "the key to the world's chemical literature," *Chemical Abstracts*. Not only they and their teachers, but former students and researchers in industry in the Taejon area and elsewhere make use of this collection, probably the largest in Korea outside of Seoul. *CA* is a weekly journal containing abstracts of documents relevant to Chemistry and Chemical Engineering. The Chemical Abstracts Service staff monitors some 14,000 scientific and technical periodicals from more than 125 nations, patents issued by 26 nations, and conference proceedings, dissertations, government reports, and books from around the world. Together, the indices and abstracts of *CA* provide the key to essentially the entire record of chemical progress since 1907. In 1974 approximately 442,000 documents were referenced in *CA*.

The story of how SJU acquired its collection, an example of how God provides beyond all that we can imagine, began in 1961 when a regular subscription to *CA* on a yearly basis was provided as a gift to the college. In March of 1964, Dr. Robert Goette, PCUS missionary and professor of chemistry at the then Taejon College, wrote a request for back issues of *CA* and other chemical journals to churches and friends in the States. The pastor of the First Presbyterian Church in Raleigh, N. C., received a copy and passed it on to one of his church members, Dr. Keith Lawson, then immediate past secretary of the North Carolina section of the American Chemical Society. Dr. Lawson contacted the entire membership of the state organization, and collected over 2000 pounds of chemical journals! These were sorted and shipped to Taejon at First Church's expense. This shipment included much of our present collection of *CA* published prior to 1961.

The request also came to the attention of another Presbyterian chemist, Mr. T. W. Kirby, working with Cities Service in Lake Charles, La. He shipped at his own expense several footlockers of back journals to the college.

In December 1964, Dr. Goette sent out another request listing some of the still missing issues of *CA* and many were received as a result. Mr. Ed Katz of William and Mary College, Mr. Maison G deNavarre of Vanda Beauty Counselor in Orlando, Florida, and Mr. Wilson Calaway, a member of First Presbyterian in Gainesville, Florida, at that time, were particularly helpful.

The miraculous part of the story is that with the many contributions from many different sources, we received very few duplicates. It was amazing to see the collection fill out with the arrival of each donation of journals.

SJU's current holdings of *CA* include: Yearly volumes and indices: 1923-1975 (Vols. 17-82)
Collective Indices: 2nd-7th (1917-1966)
27th year Collection Formula Index (1920-1946)
10 year Numerical Patent Index (1937-1946)

The current replacement value of these volumes is \$46,875.00.

Many have given and continue to give generously to enable us to receive the issues of *CA*, for the yearly subscription cost has risen from several hundred dollars to \$2400 per year now. It would be difficult to mention all those who have helped with this project. We are very thankful indeed to each one for making this valuable reference work available for the use of many in the University and the scientific community in the provinces.

FROM PRESIDENT LEE

(Continued from p. 2)

grateful to these friends of Soong Jun both at home and abroad and feel that they are entitled to know more about their beneficiaries.

We hope that by remaining personal we can at once attain our purpose of Christian education and keep our interpersonal and intercontinental friendships warm.

Hahn Been Lee,
President

DR. PETTIT

(continued from p. 1)

Dr. Pettit was accompanied by Ross Hammond, Chief of the Industrial Development Division of the Georgia Institute of Technology Experimental Station.

According to Dr. Pettit, rural Georgia needs "small-scale industry which can provide employment... so as not to result in more large urban concentrations." He said however, "there is much to be learned about how to have efficient, small-scale industry. We believe that technology can contribute. We need more experience in different cultural settings. We believe that Korea needs this kind of industrial development also, and that we and you can benefit from working on projects of this kind."



DR. HAN

(Continued from p. 2)

Dr. Han speaks of his gratitude that the merger of the two colleges reaffirms the basic spirit of co-operation present when Soong Sil (at one time called "Union Christian College") was served by several different foreign mission groups working together. He also is grateful for the tremendous contributions of Dr. Herman N. Kim, and for the abilities Dr. Hahn Been Lee brings to his position as President. He rejoices that Soong Jun has had rapid growth recently, and only prays that this growth will not alter the basic purpose for the university, which he sees as providing strong leadership for the Church of the future, as Soong Sil has provided in the past and present.



SJU LOSES POET-LAUREATE

At the chapel hour on April 10, the speaker for the morning, Poet-laureate Hyon Seung Kim, lost consciousness during the prayer preceding the sermon and died the following evening of a cerebral hemorrhage. The passing of this nationally famous poet and professor known for his deep sensitivity and humble spirit is a great loss to Soong Jun. An article about him appearing in the first English newsletter (Today at SJU, Aug., 1974) attests to Soong Jun's pride in this Christian artist. We are grateful for the years he served the school.

His funeral was held in Westminster Chapel on the Seoul campus on April 14.

Many of his poems deal with death. In "The Waves" he conveys a feeling for its profound mystery, based more in hope than dread.

The Waves
I wonder
Who has poured here again
Wine upon wine.
The earth dances in the midst of
Sparkling foams—a glass of ocean.

I wonder
Who has poured out here
So many bosoms.
Borne on the snake-back of writhing thought
Words toss up high like a ship
Forever restless while asleep.
Who has poured out here so many bosoms
Onto the ocean?

I wonder
Who is driving toward us the fleet
Of beasts purer than instinct for sex.
From beyond the horizon set apart
From the sunset city and the blighted
Who is driving toward us
The fleet of the wild, joyful beasts?

I wonder who has burst the flowers open
Upon the face of death.

Between ice and fire,
Between eternity and a moment
The fragrance of lilac-waves sinks
In the deep furrows of death.

Who as set the July waves
Into blossom?

tr. by Jaihiun Kim
in *The Immortal Voice*



Soong Jun University
135 Sang Do Dong
Seoul, Korea 151

or

133 Ojung Dong
Taejon, Korea 300

To:



110
서울시 종로구 연지동 136-40

마 삼 락 이 사 귀 하